

Millennial Star

January 1967





Los Angeles Temple

Millennial Star

Volume 129

No. 1

January, 1967

CONTENTS

ARTICLES

page

Joseph Smith—Prophet Teacher	3
Coffee and the Word of Wisdom	6
Courage to Rise above Environment	7
Wisdom's House Has Seven Pillars	9
The Welfare Programme	12
Let Us Speak of Fasting	14
Force Has No Place	19

MAINLY FOR WOMEN

A Success Story	20
Interesting People	24
The All-British Relief Society Conference	27
A Recipe for You	28
Prayer for a Bride	29

YOUTH SECTION

Love	31
Glimpses of Youth	33
You Could Be Lovelier	35
Have You Seen?	37

NEWS

From Stakes and Missions	39
From Elsewhere	57

ARTICLES

The Spirit of the Home	59
More About Music	61
Hearts Turned to Their Fathers	63
What is Your Problem?	65
Going to the Temple	68
There is no Compromise	70
The Knowledge of God	73
Thoughts for Now	76
The Way is Opened	77



The Millennial Star is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign \$3.50), 2s. per copy. The Star is not responsible for unsolicited articles, but welcomes contributions.

Cover Picture

A winter scene from the English countryside.

Photo by kind permission
of Jarrold & Sons Ltd.

GO YE MESSENGERS OF GLORY

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies;
Great and mighty,
With a message from the skies.

Go to every tribe and nation;
Visit every land and clime;
Sound to all the proclamation;
Tell to all the truth sublime:
That the gospel,
Does in ancient glory shine.

Go, to all the gospel carry;
Let the joyful news abound;
Go till every nation hear you,
Jew and Gentile greet the sound.
Let the gospel,
Echo all the earth around.

Bearing seed of heavenly virtue,
Scatter it o'er all the earth;
Go—Jehovah will support you,
Gather all the sheaves of worth.
Then, with Jesus,
Reign in glory on the earth.

—President John Taylor



Joseph Smith

Prophet Teacher

Boyd K. Packer

Assistant to the Council of the Twelve

★ I have in the past few weeks, in some all too brief moments of reverie, study and research, walked with the Prophet Joseph Smith — starting with him in Sharon, Windsor County, Vermont, thence on to Palmyra, to Kirtland, to Far West, later to Liberty, and ultimately from Nauvoo to Carthage.

One could see him in moments of despair, but also in moments of exaltation. One could stand with him in an hour of triumph and yet see him weeping when he was bereft of his loved ones; or there were times of deep sorrow when friends turned from him—even his brethren, his close counselors.

Looking a little deeper into his countenance and his activities, we could see him step forth, for instance, in steadfastness to rebuke and correct, and at times see him humbled and corrected by the Almighty in the work that he was assigned to do.

Now, there are some things a prophet need not of necessity be, and it's rather amazing to discover some of these. He need not of necessity be a classic example of physical perfection, nor need he be the most intelligent individual who has ever been born. It is not necessary, in order to be a prophet, to be the best educated among all the people of the world; and it isn't necessary, in the final part, to have a personality moulded in any special iron-clad mould.

There was, during the lifetime of the Prophet Joseph Smith, printed a description by a minister whose name was Pryor. He had visited Nauvoo and attended a meeting at which the Prophet Joseph spoke. Among other things he said, "I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be unable to discover in him some of these thoughtful and reserved features, those mystic and sarcastic glances

which I had fancied the ancient sages to possess. I expected to see the fearful faltering and the consciousness of shame for hearing them he might be expected to evince. He appeared at last, but how was I disappointed when, instead of a head and horns and the beast of a false prophet, I beheld only the appearance of a common man of tolerably large proportion. I was sadly disappointed and thought his appearance could not be wrested to indicate anything against him."

Later the Prophet Joseph Smith admitted something of a concern over this same circumstance when he said, "I was this morning introduced to a man from the East. After hearing my name he remarked that I was nothing but a man, indicating by this expression that he supposed that the person to whom the Lord should see fit to reveal His will must be something more than a man. He seemed to have forgotten the saying that fell from the lips of James, that Elias was a man subject to like passions as we are, yet he had such power with God that He in answer to his prayers shut the heavens, that they gave no rain for the space of three years and six months, and again in answer to his prayer the heaven gave forth rain and the earth gave forth fruit. Indeed, such is the darkness and ignorance of this generation that they look upon it as incredible that a man should have intercourse with his Maker."

Let us look at Joseph Smith as a teacher. I suggest that teaching is not confined to a classroom. Certainly, teaching is a normal process of everyday life that is consistent in the home between parent and child and between child and parent. It is consistent in all of our society that things are taught and things are learned. Teaching is the finest of the fine arts and it is also the most difficult. May I suggest why. Suppose that you were an artist. Suppose

you had in your mind a picture that you wanted to convey to canvas; you had worked it out in every detail. In your vision, each of the colours was apparent and all had been resolved to a beautiful, harmonious production. Suppose, during your painting of this picture that periodically, someone would thrust you aside and say, "Here, I must add my bit to your work." Suppose that they had the freedom to take whatever colour they wished and to put it on your canvas in any manner that they had conceived. Can you imagine yourself as an artist under such circumstances?

Imagine again that you are a musician and that there lingers in your mind a beautiful melody. Perhaps you have mentally worked on its composition for some time and you have it all ready and think, "Now, I shall set it down that others might enjoy it with me." Suppose that as you begin to write the score you are forced to have someone push you aside and say, "Here, I must put a note here," or, "I should like this note changed in this way." Suppose you were forced to submit to such alteration of the melody, the work that you had hoped to create. That is the everyday, commonplace circumstance of teaching, is it not? As teachers we must stand aside periodically, while other agencies have freedom to operate upon the subjects that we are trying to teach. Teaching, the finest of the fine arts, is most difficult.

In considering Joseph Smith as a teacher I have arbitrarily selected three divisions from the countless arrangements that might have been made: (1) Knowledge of the subject, as essential to any successful teacher, (2) Knowledge of the students, without which a teacher could hardly rise above mediocrity, and (3) Methodology, the procedure that one uses in conveying the information.

With regard to knowledge of the subject, I assert that this is an interesting one. It pervades all the rest and sets forth, in my estimation, the truest test of Joseph Smith the Prophet.

(1) In the first place, Joseph Smith declares himself competent in subject matter. On one occasion Josiah Quincy, who had visited with the Prophet Joseph Smith and had spent enough time with him to gain some appraisal of what he was about, said to Joseph, "General, it seems to me that you have too much power to be safely trusted to one man." And Joseph's answer was, "In your hands or the hands of any other person, so much power would no doubt be dangerous. I am the only man in the world whom it would be safe to trust it with. Remember, I am a prophet." There isn't much yielding, is there? I repeat it: "I am the only man in the world whom it would be safe to trust with it. Remember, I am a prophet."

(2) Knowledge of the student. A teacher can fail unless he knows his students. One must know attitudes, behaviour, and reactions to successfully teach. There is great emphasis on the psychology of learning in colleges of education, and properly so; but there is more to knowing than the mere understanding of behaviour patterns. To know that people smile or laugh when they are happy or to know that they frown or weep when they are unhappy is not enough. A teacher need only be observant to be able to appraise emotion, to read the more obvious attitudes, to predict reactions or to recognise senses or shades of meanings and reflections. But there is a deeper knowledge: the knowledge of who the individual is, the nature of him, his ultimate destiny, and perchance his pre-existence. Joseph Smith as a teacher had, I submit, the greatest knowledge of his students. From one of his sermons comes the following:

"If the veil were rent today and the great God who holds the world in His orbit and who upholds all the worlds and all things by His power was to make Himself visible, I say if you were to see Him today you would see Him like a man in form like yourselves, in all the person, image, and the very form as a man, for Adam was created in the very fashion and image and likeness of God and received instruction from and walked and talked and conversed with Him as one man talks and communes with another."

And the Prophet Joseph Smith, possessor of the greatest knowledge of God to ever exist in any man save Christ Himself, surely went beyond the mere perfunctory or surface appraisals of his students.

(3) Now with regard to his last category, methodology and procedure. We in education and administration have the responsibility constantly of judging teachers — judging them as they are to be employed, judging them for promotion, for change of assignment, or judging them in the work they are doing. There is no isolated property that one can identify as the significant element in teaching. There is no correlation, for instance, with how tall a man is and how much he weighs, or, strangely enough with how much education he might have. There may be correlation with his experiences in life. Some move into the realm as "natural born" masters of the teaching art, while others with great intent fail to achieve it.

In appraising Joseph Smith and his ability to convey knowledge, it isn't difficult to identify in his work many of the mechanical things — for instance, his sermons are profuse with illustrations, some of them homely, all of them pertinent, all of them appropriate and related to the lives of his hearers. We can see a consideration for individ-

CONTINUED ON PAGE 18

COFFEE

and the

WORD of WISDOM



★ No person who has read the medical journals has any doubt that lung cancer, coronary heart disease, and ulcers may be, and often are, caused or aggravated by smoking cigarettes. This is no surprise to the Latter-day Saints. No member of the church would try to state the exact spot which would be weakened by tobacco. He has been willing to take the word of the Lord by revelation that tobacco is not for the human body, but rather to be used with "judgement and skill" on sick cattle. Scientists through research are learning what parts of the body are affected by the use of tobacco. Nicotine is not its only culprit. There are irritants which could be far worse. All of these facts are becoming well known to the common people.

Medical science has been making studies of the fatty acids in the blood. It has been established that the formation of clots which cause brain damage in strokes and heart damage in coronary attacks have a relationship to cholesterol which accumulates in the arteries, partially blocking the blood flow and making possible the formation of clots. It will be interesting to Latter-day Saints to learn that in a

series of recent experiments, reported in the "Journal of the American Medical Association" for August, 1966, coffee was found to be associated prominently with the increase of free fatty acid in the blood.

"Chemical evidence that caffeine—particularly that present in a cup of black coffee—is associated with increased release of free fatty acids was presented to the AMA's Sixth Multidiscipline Research Forum.

"Although epidemiological studies have associated coronary artery disease and excess coffee consumption, human physiology studies have been scant, commented Samuel Bellet, MD.

"The Philadelphia cardiologist and colleagues therefore attempted a study of free fatty acids (FFA) and other lipid fractions in 13 normal, 11 diabetic, and 21 coronary artery disease-afflicted volunteers.

"Test substances were 5 gm instant coffee, dissolved in water to an equivalent of 250 mg caffeine; 5 gm "decaffeinated" coffee (20 mg caffeine); 5 gm of coffee (250 mg caffeine) with 25 gm of sucrose. As control, 500 ml of hot water with

CONTINUED ON PAGE 18



Courage to Rise Above Environment

Victor L. Brown

Second Counsellor, Presiding Bishopric

★ I am so grateful to the young people of the Church for the inspiration they are to me. They give me courage to carry on in my responsibilities. It thrills me to learn of their faith and devotion to the Lord. I am confident they have the kind of courage our pioneer forefathers had. They have the kind of courage that Carlyle referred to when he said: "The courage we desire and prize is not the courage to die decently, but to live manfully."

The same kind Whitehead had in mind when he said: "True courage is not the brutal force of vulgar heroes but the firm resolve of virtue and reason."

Let me illustrate what I mean by telling you of three young people who have been an inspiration to me. The first one is a young man nineteen years of age. We shall call him Bill. All through high school Bill was a black sheep, using his own words. He hung around the pool hall with the gang. Bill did what the gang wanted to do, even though sometimes he knew it wasn't the right thing. Bill followed the

line of least resistance. You couldn't really say that Bill was an individual. He didn't do much thinking for himself. He let the gang do his thinking for him.

Bill said to me, "Bishop Brown, I have just wasted nineteen years of my life. I have at last come to the realization that there is something in life worth more than being just one of the gang. I want to make something of myself. I want to be an individual."

Something or somebody had touched Bill and given him the courage to think for himself, the courage to break away from the gang and the activities and habits that generally go along with a pool hall environment. Bill decided that he wanted to stand on his own two feet, to be a man. He now has the courage to live manfully.

Nancy is a lovely young lady about fifteen years of age. When she was a little girl, she used to visit her aunt on the farm. One day while she was visiting her aunt, she overheard a neighbour lady comment on how poor Nancy's family was. This comment

made a deep impression on her, and as she told us the story she said:

"My brothers and sisters, I am not poor. I have never been poor. I have a testimony of the gospel of Jesus Christ. I know that it is true. How could I be poor?"

It is young ladies like Nancy who convince me that the children of the next generation will have mothers with the same kind of courage that our pioneer mothers had.

And now Gregg. Gregg is one of the most alert, intelligent, pleasant young men I have ever met. Just talking to him and learning of his ambitions and his goals was an inspiration. At the conclusion of our visit I said to him, "You must have wonderful parents."

He flushed for a moment, and then he said quietly, "When I was a little boy, my mother and father were divorced. I do not know my father. My mother remarried and compromised some of her principles. She is a bitter woman now." Courage? Courage to rise above one's environment, even though that environment might be one's home? Gregg had it.

I am so grateful to Bill, Nancy, and Gregg and the many other young men and young women of this Church who

are an inspiration in my life. I have the utmost confidence in them, and because of them I have implicit faith in the future.

Another of the great blessings that has come to me has been the association of the General Authorities of the Church. Just to be in the shadow and under the influence of President McKay is a blessing beyond description. To receive instruction and guidance from his counsellors and from the Quorum of the Twelve is a blessing and a prized opportunity.

I am deeply grateful to Bishop Vandenberg for his confidence in me. I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasates all that we do in our responsibilities.

I am thankful to the Lord for the blessing that we have received in our home of five wonderful children, each of whom loves his Heavenly Father.

I am grateful for my heritage, for my parents and their righteous lives, and for all of my forebears. I thank my Heavenly Father for all of these blessings. I know that he lives, and that he is directing the affairs of his Church today just as surely as he did in days of old.

In the December issue of the Millennial Star Joseph Fielding Smith was quoted as being a member of the Council of the Twelve Apostles. He is in fact President of the Quorum of the Twelve and a Counsellor in the First Presidency.

Wisdom's House has Seven Pillars

Sterling W. Sill

Assistant to the Council of the Twelve



★ I recall a recent full-page newspaper advertisement which, with the exception of the name of the sponsoring lumber company down in the lower right-hand corner, the entire ad was a blank but for two small words in the middle of the page, which said, "Build Well."

Then I thought of the interesting application made of this important idea by the Apostle Paul when he said to the Corinthians, " ... ye are God's building ... (therefore) let every man take heed how he buildeth ... " (1 Cor. 3:9-10.)

The greatest responsibility that is ever entrusted to any human being is that of building his own personality. The first soul that anyone should bring to God is his own soul. President McKay recently pointed out that the purpose of the gospel is to make men better. The primary objective in the mission of Jesus was to provide the world with better men and women.

God himself has said, " ... this is my work and my glory — to bring to pass the immortality and eternal life of man." (Moses 1:39.)

It is God's work to build character, ability, and Godliness into the lives of his children. Any influence that works against that purpose is evil, and whenever we build evil into our lives, we are tending toward failure.

In a survey recently made at Stanford University, it was discovered that ninety-four per cent of all workers who were discharged from their jobs lost out for some reason not even remotely connected with job competence. They lost their jobs because they were lacking in basic fundamental character.

The specific reasons given for the termination of their employment included such things as dishonesty, disloyalty, disobedience, hate, immorality, selfishness, sloth, and wrong thinking.

These are also the traits that cause our crime waves, our delinquency scourges, and our cold and shooting wars. Building these traits into our lives also accounts for so many people finding themselves at the end of that broad road leading to eternal destruction.

I talk with a great many people every year who are unable to solve their

problems. And I am certain that ninety-four per cent of all of our troubles come because someone disobeys God's commandments.

Nations as well as individuals could live successfully and happily if they could just learn to follow the tested principles of righteousness.

Recently I was in the office of a building contractor who was erecting a multimillion dollar building. He had spread out before him a set of drawings which he called a blueprint.

I was impressed with this idea that any builder can erect the most magnificent building that the greatest architect can conceive, if he just knows how to follow the blueprint.

And then I tried unsuccessfully to think of any idea in the world more important. The best sculptor is the one who can most accurately reproduce in marble the image that he sees before him.

The good cook follows the recipe. The chemist can utilise the many years of training of the most famous doctors from the best medical schools, if he just knows how to follow a prescription.

Someone has said that science is just a collection of successful formulas. But the most important application of this great idea comes in the field of religion.

The outstanding intelligence of heaven was sent into the world and gave us the greatest success formula ever given. This is also made up of two words which also mean "Build Well." Jesus said, "Follow me." And every life must finally be judged by how well it carries out that single instruction.

A part of the most important sermon of Jesus was intended to help us develop good fellowship in building our lives. He said, "... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which

built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7: 24-27.)

If we need a blueprint for success drawn in a little smaller scale, we might reread that great literary classic entitled, "The Three Little Pigs." You may remember that the first little pig built his house of straw; the second one built his house of sticks; and the third little pig built his house of bricks. When the difficulties began, the only little pig that was safe was the one who had been wise during the building period.

Solomon said that wisdom's house had seven pillars. Seven is a number frequently used to represent completeness. Solomon didn't specifically say what these seven pillars were, but if you would like to have an interesting experience, select the seven pillars that you think would most effectively support your life's building. I would like to name seven that the gospel suggests to me.

The first is industry. Nothing is ever denied to well-directed effort, and nothing is ever achieved without it. Faith without works is dead. But character, spirituality, and even repentance without works is dead also. Leonardo da Vinci once said, "Thou, oh God, doth sell us all good things at the price of labour."

The second pillar of the house for wisdom to build is courage. Jesus went around saying to people, "Fear not."

"Be not afraid." "Why are ye troubled?"

The third pillar is faith. Jesus said, "... all things are possible to him that believeth." (Mark 9:23.) We don't always understand that faith is the moving cause of all action. It is not only the chief pillar of success, it is also its very foundation.

The fourth pillar of wisdom's house is obedience to God. The Psalmist reminds us that, "Except the Lord build a house, they labour in vain who build it: ..." (Psalm 127:1.)

Recently a member of the Church told me that he was going to quit smoking. I asked him why. He said he was afraid of getting lung cancer. I thought, how much superior his motive would have been if he had decided to give up his evil because God had said, "Tobacco is not good for man." (See D. & C. 89:8.)

Many years ago a neighbour of mine used to say over and over again that he did not want his children to follow the Church blindly. He wanted them to do their own thinking, to stand on their own feet, and break their own trails. And that is exactly what they have done. Now twenty-five years later every one of them is bogged down in the quicksands of his own mistakes.

The fifth pillar to support our life's house might be genuineness. Emerson once said that one of our biggest sins was pretence. Mostly we are like pennies trying to pass ourselves off for half dollars. An honest man is the noblest work of God. This discord which we so frequently permit to develop between deed and creed is at the root of innumerable wrongs in our

society, and it gives institutions and men split personalities.

Mohandas K. Gandhi once said that there were 999 people who believed in honesty for every honest man. I suppose that it would be next to impossible to find even one man who did not believe in honesty. And yet we remember poor old Diogenes who went around Athens with a lighted lantern in the middle of the day trying to find just one honest man.

The sixth pillar of wisdom's house is right thinking. Whether good or bad, everything we think goes into the building. In Grenville Kleiser's book, *Training for Power and Leadership*, he says, "Nothing touches the soul but leaves its impress. And thus little by little we are fashioned into the image of all we have seen and heard. Known or meditated upon. If we learn to live with all that is fairest and purest and best, the love of it will in the end become our very life."

The seventh pillar supporting wisdom's house is love. This is the pillar on which the two greatest commandments rest. Someone was once asked what commandment in his opinion came next in importance to love. And he replied that he didn't know there was one.

We are all free to hew out as many pillars as we desire for the support of this great structure that Paul refers to as "God's building." And where could we find a more challenging comparison? For we are not only created in the image of God, but we have been endowed with a set of his attributes, the development of which is one of the purposes for which we live.

The Welfare Programme

Everyone should prepare himself through education and training to be self-supporting.

Rudger H. Walker

Member,
Priesthood Welfare Committee

★ It is a basic principle of the Welfare Programme that each individual should do everything within his capacity to provide for himself and to be self-supporting. Implied in this principle is that every member of the Church should prepare himself by education and training in such a way that he will be prepared and qualified for productive and profitable employment.

Since the days of the industrial revolution in England there has been a continuous trend toward the development of industry, manufacturing, construction and transportation. New machines are being developed and new methods and procedures are being incorporated into manufacturing processes. And new industries are being developed from day to day.

All of these changes and new developments are based upon technical and scientific knowledge and their application to industry. They all require workers with some kind of specialised skills and knowledge. The degree of specialisation, and the knowledge and skills required are increasing and becoming more sophisticated from year to year. The development of the air-

plane industry, the computer business or the chemical industries are good examples.

These changes and new developments have worked their way into practically every phase of business and industry, and indeed into everything we do. Consequently, it has become increasingly important for everyone to obtain a good education and training in the skills of some kind of work activity so he can qualify himself for employment in our highly mechanised and technical society.

Business and industry are no longer interested in people as employees unless they have the knowledge and skills required for their work. It is important, therefore, that young people prepare themselves well by getting a good education in the schools and by learning the skills that will be needed in the business or industry they wish to enter.

It is important for parents to give their children the encouragement and assistance they need to obtain the education and training they should have. It is important that the young people be inspired with the desire to prepare themselves well for their life's work. And it is equally important that the young people themselves should acquire a sense of responsibility to prepare themselves well—to get the best education they can—and to learn the skills that will be needed as they grow into some kind of specialised employment.

In a letter from the First Presidency to the Stake Presidents and Bishops of the Church on April 1, 1966, the following message was given.

"The Church has long encouraged its members, and especially its youth, either to obtain a university education or to become well trained in some vocation in a trade school.

"The jobs that require no educa-

tion or training are decreasing from year to year and soon will be practically non-existent.

"We therefore strongly suggest that you urge all young people under your supervision to engage in formal study of some kind beyond high school."

Statistics have been compiled from time to time to show the financial advantage of an education. These statistics emphasise vividly that the person who gains an education has a considerable advantage over one with a lesser education or training by reason of his better employment, both at a higher wage rate and also because of more continuous employment. It is usually the case also that the person with the better education and training will advance faster and may also advance further up the scale of responsibility and remuneration than the person with a lesser education.

Not only does the Church encourage the young people who have not yet entered the field of employment to get a good education, but it also encourages those who are now employed to continue their education and training. This may be done in various ways.

Always it is possible for one to read and study under his own initiative at home or in the public libraries in order to learn more about the work he is doing or about another kind of work to which he is planning to move as soon as he can become prepared.

Most people can improve their understanding of the work they are doing or can improve their productivity or efficiency by study of the principles involved in their work or of the new developments, methods and techniques.

Practically everyone can improve his present employment status in this manner, and thereby increase his security in employment and also his

ability to be self-sustaining.

In many places it is possible for those who are already employed to attend an evening school where courses of study are offered for specialised training and self-improvement.

Correspondence study courses are also available through most colleges and universities which offer opportunities for further study in a great variety of subject matter fields.

Members of Priesthood quorums are encouraged to assist one another in the improvement of their employment status. Oftentimes a member of the quorum may learn of a certain job opening which he can refer to a fellow quorum member who is out of work or who desires to improve his employment status. Quorum members may also be helpful to one another by way of instruction and suggestion. Church members have always been taught that they should teach one another, and to be helpful to one another on all occasions.

The preparation of oneself for his life's work is indeed an important part of the Church Welfare Programme. It is important that everyone should become self-sustaining insofar as it is possible to do so.

Each person should do everything in his power to prepare himself well so he can provide adequately for himself and his family.

If everyone were to prepare himself so that his services were in demand and he could always be self-supporting, there would be no need for those aspects of the Welfare Programme involving the providing of food or clothing or cash by the Church or the Government, except in cases of emergency, sickness, or such things beyond our control.

In conclusion, let me quote a state-

CONTINUED ON PAGE 18



LET US SPEAK of FASTING

Thorpe B. Isaacson

of the First Presidency

★ Fasting and prayer and the contribution of an honest fast offering are principles of the gospel to be obeyed by every member.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favour; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

There are many specific reasons for fasting recorded in the scriptures. It is a general obligation imposed by revelation upon Church members. It is in itself a form of true worship of God. In 1832 the Lord gave a revelation to the Prophet Joseph, when he stated: "... I give unto you a commandment that ye continue in prayer and fasting from this time forth." (D. & C. 88:76.)

But this was not the beginning of

fasting. The law is as old as man. In 1932 President Joseph Fielding Smith stated: "... if we had the records before us, we would discover that fasting was introduced by revelation to man in the dawn of history." (Deseret News, August 13, 1932, p. 5.)

The late President Joseph F. Smith, commenting on the law of fasting and the payment of an honest fast offering, stated: "It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food (or its equivalent), that he and his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent (value or) amount, or if the person is wealthy, a liberal donation in money, be so reserved and dedicated to the poor." (Gospel Doctrine, p. 243.)

Is it proper to fast for the sick? I quote from 2 Samuel: "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12: 16.)

Is it proper to fast for a special

blessing? I wonder if everyone of us doesn't need a special blessing?

May I quote from Mosiah in the Book of Mormon: "And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

"And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:" (Mosiah 27:22-23.)

Is it proper to fast in order to gain a testimony? I refer to Alma again: "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46.)

Is it proper to fast that we may know and speak the will of the Lord? Again from Alma: "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Ibid., 17:3.)

In Third Nephi we read: "And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptising in the name of Jesus, it came to pass that the disciples were gathered together and were united in

mighty prayer and fasting." (3 Nephi 27:1.)

It is said of Moses, while he was with God at Mount Sinai: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

Is it appropriate to fast when in mourning or in sorrow? Again, from Alma in the Book of Mormon: "And thus there was a tremendous battle; yea, even such a one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

"Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

"And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

"Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered — but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer . . . there began to be continual peace throughout all the land." (Alma 28:2, 5-6 and 30:2.)

Is it proper to fast as a means of purifying one's soul? In the book of Helaman we read: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their

hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

Amaleki wrote to his brethren as recorded in the book of Omni: "And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.)

Our Latter-day Saint temples are houses of fasting. When the Lord gave instructions for the building of the Kirtland Temple, he said: "And let the lower part of the inner court be dedicated unto me for your sacrament offerings, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." (D. & C. 95:16.)

Listen to these words of the Lord to the Prophet Joseph Smith in 1832, and again repeated by the Prophet when he dedicated the Kirtland Temple in 1836: "Organise yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (Ibid. 88:119; 109:8.)

Again, turn to the late President Joseph F. Smith and eagerly read his words on fasting, prayer, and fast offerings, and the great blessing attendant upon obedience to this law in all of its ramifications: "It would be a simple matter for people to comply with this requirement to abstain from food and drink one day each month, and to dedicate what would be consumed during that day to the poor, and

as much more as they pleased. The Lord has instituted this law; it is simple and perfect, based on reason and intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who observe the law. It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people of the nation so greatly need. (That was given over fifty years ago.)

"As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds once a month at least, from the mad rush of worldly affairs and cause them to be brought into immediate contact with practical, pure and undefiled religion — to visit the fatherless and the widow, and keep themselves unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ and his teachings, but would broaden their belief to the extent of doing the things that are taught by them, and doing them in spirit." (Gospel Doctrine, pp. 237-238.)

If Latter-day Saints faithfully fulfilled the law of the fast, and if they prayed in connection therewith as commanded and paid an honest fast offering, they would be blessed more abundantly — both temporally and spiritually—and there would be ample funds in the Church to provide for all our poor, as the Lord has commanded. He has given us the way, but sad as it may seem, we are negligent about the payment of an honest fast offering.

Many of us may sometimes wonder why blessings are seemingly withheld from us. It could well be that the laws

on which those blessings are predicted have escaped our attention or that we underestimate the necessity for obedience to those laws. It may well be, therefore, that many of our desired blessings are never realised because we do not more faithfully obey the law of fasting and prayer and contribute for the blessing of the poor the full value of the meals not consumed on Fast Day.

President McKay has summed up the great blessing attendant upon full obedience to the law of the fast when he said: "All the principles associated with fasting seem to point to the fact that it produces: (1) physical benefits, (2) intellectual activity, (3) spiritual strength."

Now, what of the blessings accruing to the poor through the payment of the fast offering each month by all members of the Church? Of course, only those grateful souls who receive such assistance could possibly describe

those blessings. How could the man describe hunger who knows nothing of its pangs? Or cold when he has always been warm? Or illness when he has always had good health?

Fasting, prayer, and the contributing of the full amount of fast offering are the Lord's divine prescription for many of the blessings which everyone of us needs in one way or another or at one time or another. In order that this great Church may do its part in taking care of the poor, that both the giver and the receiver may be blessed as the Lord desires, we commend to you more serious consideration of the law of fasting, and then prayer as its companion, and then the payment of an honest fast offering in keeping with the value of the meals not consumed on that day.

May we live the law of the fast. One cannot think of fasting without praying. Let us, therefore, pray also.

AT THE JUDGMENT SEAT

"How will I feel, or you, when called before the judgment seat, if someone shall point his finger at me, or you, and say that 'if it had not been for the actions of this man or this group I would have received the truth; but I was blinded because they, professing to have the light, did not live it.'"

—President Joseph Fielding Smith

Joseph Smith—Prophet Teacher

CONTINUED FROM PAGE 5

ual differences. When you look at the variety of his devoted followers and see Orson Spencer, a man of letters, refinement and culture, and compare him with Porter Rockwell, there is obviously quite an extreme. Each of them was devoted, each of them had been taught.

Ultimately, the test on whether he could teach or not would be simply: Did his students learn? Are his teach-

ings alive today? The answer, of course, is obvious to you, isn't it? The kingdom of God is going forth; his name is yet being proclaimed throughout all the world and he is known for good or for evil.

Joseph Smith was a Prophet. I know this is so, and I bear this testimony in honour of Joseph Smith, whom we revere, and in the name of Jesus Christ, whom we worship.

Coffee and the Word of Wisdom

CONTINUED FROM PAGE 6

sweetening also was administered.

"The normal subjects received all four beverages 4 to 7 days apart while in a fasting state. They were prohibited from smoking and physical activity.

"Antecubital vein blood was drawn every 30 minutes from a half hour to four hours after ingestion of each beverage. Concentrations of caffeine, 11-hydroxycorticoids, glucose and FFA were measured.

"FFA release after coffee alone was 4 to 5 times greater than after coffee and sucrose or decaffeinated coffee. Amounts averaged more than 400 u Eq/liter in these normal sub-

jects, compared to less than 100 u Eq/liter among most of those consuming the other beverages. Hot water alone produced the least pronounced rise in FFA."

It is pointed out that there was a rise of free fatty acid after all beverages, the greatest being black coffee, but that there was some rise from decaffeinated coffee. Even hot water stimulated some, although the least amount.

We remind ourselves that the Lord said that hot drinks are not good for the body. While the experiment did not include tea, we believe that this hot beverage would show the same result.

The Welfare Programme

CONTINUED FROM PAGE 13

ment made by President David O. McKay:

"When I picture thirty million undergraduates and pupils in our public schools, I can but think that if every graduate and every child were influenced even in a slight degree to

seek a higher and better life, the moral tone of our nation would be improved, and the foundation of our government more secure."

President McKay also stated: "Our hope of preserving our liberties, our way of life, lies in true education."

FORCE HAS NO PLACE

★ It will be news to all of the missionaries in the British Isles that a vicar of the Established Church considers that the training he has received in unarmed combat, added to some lessons he learned in boxing, may be the means he will use to expel the Latter-day Saint missionaries from his parish.

It is shocking indeed to the Latter-day Saints, whether missionaries or not, to learn that a minister who professes to be the servant of Christ would threaten the use of physical force on anyone who did not agree with his conception of the gospel. Yet such a remark came from a vicar in the Bridgwater area according to a Reuters News dispatch.

The vicar told his parishioners, according to the report, that if any of them have difficulty in getting rid of the missionaries, to call him. He then lists his qualifications to handle the missionaries as indicated above.

We feel sure that the worthy vicar is irritated because some of his parishioners are willing to listen to what the missionaries have to say. He mentions that the missionaries have "upset some parishioners with their slick American patter and high-pressure salesmanship." We would guess that the person upset is the vicar himself.

Certainly it is difficult to conceive of how offence can be taken at two clean-looking young men because they offer to explain to people that the gospel of Christ is on the earth and why they are the bearers of the glad tidings.

Of all the accounts we have read we find none in the New Testament which tells anyone to use force to get rid of those who bear Christ's teaching. On the other hand the Lord himself told his disciples to love, all the more, those who despitefully use them or abuse them.

Perhaps the worthy vicar would be more successful if he should make these young men welcome and then sit down with them and show them the error of their ways, thus exhibiting the love of mankind which Christ taught.

The vicar says he is the representative of Christ in his parish. It is hardly fitting for a servant of the Christ to go about telling people that the way to get rid of people who preach Christ not to their liking is to send them to him, implying that a judicious use of judo, karate, or just plain slugging will take care of the situation.

Perhaps the vicar was joking and didn't mean to be taken seriously. We don't know. But we do know that the Lord Jesus Christ was not joking when he said to his apostles:

"Think ye not that I could ask my Father and he would send ten legions of angels . . ."

By this and many other statements he taught men to abhor and turn from the use of force.

The missionaries will go their humble way, knowing that they are Christ's representatives and, with gentle love and persuasion, offer the gospel to all who will receive it, in his parish, or elsewhere.

MAINLY FOR WOMEN



Compiled by Gwen Cannon

A SUCCESS STORY

★ "Come to the bazaar," rang out in the ancient streets and Market Square of Aylesbury, Buckinghamshire, on November 5 when the Thames Valley Relief Societies held their annual bazaar. Newspaper ads, hand bills passed out by the Aaronic priesthood members, and posters all heralded the event well in advance. The missionaries rented a stall in the centre of busy Market Square to give out information and encourage people to go to the Borough Assembly Hall to participate in the bazaar and at the same time hear something of the gospel. The sound of a guitar and folk songs attracted many as Elder Richard T. Brown played and sang outside the Assembly Hall.

Aylesbury is an ideal place to hold a bazaar as it is the very centre of Buckinghamshire and is also the county town. The Saxons gave it the name of Aglesburgh, which means "church-fortified place." During the fifteenth century there were many coaching inns and some of them can still be seen around Market Square. Aylesbury is a busy place today as it holds an open market twice a week and attracts people from the surrounding towns and villages.

There is a branch of the Church in Aylesbury with a membership of ninety-two members. President Daniel R. Howells directs this branch and the

chairmanship of the bazaar was assigned to Sister Brenda E. Jex, the Branch Relief Society president.

Planning for the bazaar began last March at Leadership meeting when the Aylesbury Relief Society presidency was asked to find a suitable hall for this event. The Borough Assembly Hall was centrally located and an application for its use in early November was sent to the town council. The council gave permission and as the proceeds were to be used for charity, they waived the thirty pound hiring fee.

As the committees began their planning under the direction of Sister Jex, it was decided that the bazaar could be used to raise much needed funds, but also could be an event to acquaint people of this area with the church. It proved to be a fine missionary effort. With this idea in mind the World's Fair film "Man's Search for Happiness," was shown throughout the day. The Mormon Tabernacle Choir records were played as well as the record of the South West British Mission Choir's new L.P. The Deseret Enterprises Ltd. set up an impressive display of church publications and large screens depicting various aspects of church history were used. The visitors were asked to sign the guest book, so many names for future referrals were obtained.

The stalls were artistically arranged and each one was loaded with beauti-

ful items for sale. There was a great variety from a bikini for a Sindy doll to a full sized patchwork quilt. There was evidence of weeks and months of careful preparation in the sewing, knitting and baked goods that filled the stalls.

Delicious refreshments were also available. The Relief Society sisters provided hot soup, hamburgers and soft drinks which were most welcome on this cold, wet, windy November day.

Brother F. Fox, of the Aylesbury Branch made and decorated a large Christmas cake. All were invited to guess the weight of the cake. Sister Veronica Bladgrove, of Oxford, guessed it to be eight pounds fifteen and one half ounces. The actual weight of the cake was eight pounds thirteen ounces. Her prize? The cake! Another competition added fun and interest—guessing the number of Smarties in a jar.

L. MacCloud won this contest by guessing 167 when there were 170 Smarties in the jar. A very close estimate. Two sisters from Staines, Betty Marshall and Doreen Parsons, of the Staines Branch Relief Society, provided lightning sketches of anyone who would sit for them. They attracted many models and spectators during the day.

At the day's end the bazaar had taken in £130, but more important still, many names for referrals were obtained. People who had not heard about the church were introduced to it and several took the Book of Mormon to read. Some who had previously been "too busy" to talk to the missionaries were now willing to have them come to their homes to tell them more about the gospel.

This is a true success story.

RESIST ALL EVIL

"Resist evil, and the Tempter will flee from you. If you live righteously, keep your character above reproach, no matter what others may think, no matter what charges they make, you can hold your head erect, keep your heart light, and face the world un-dauntingly, because you yourself, and your God know that you have kept your soul untarnished."

—David O. McKay



A great variety of goods were artistically arranged in the stalls.



President and Sister Donald Archer with members of the Thames Valley District at the annual Relief Society Bazaar at Aylesbury, Buckinghamshire.



Elder Richard Taylor Brown sang and played his guitar at the entrance of the Borough Assembly Hall.



Church pamphlets and books were displayed for the interest of the visitors.

INTERESTING PEOPLE

ANNIE STONE, BANBURY'S OLDEST MEMBER

★ At eighty-three years of age, Sister Annie Stone, is the oldest member of the Banbury Branch. Unfortunately, due to ill health and the fact that she lives at Shipston-on-Stour, some miles away from Banbury, she has never been able to attend any Branch meetings. In spite of this, however, she has led a very active life in the Church.

In 1906, at the age of twenty-three, then Sister Bowers, was baptised in

daughters, none of whom are members of the Church. For forty years after her marriage, Sister Stone had no contact with the Church at all. In spite of this her testimony and faith never faltered.

In 1948 a great step was taken for a lady of such mature years. She went to the United States to visit her two sisters. Since this time she has been across the ocean three times to visit them. The first trip, however, was the most memorable. On this trip Sister Stone wandered in "where angels fear



This picture shows Sister Annie Stone, age 83, Banbury's oldest member, holding Eden Kay Heath, age 8 weeks, Banbury's youngest member.

Birmingham and became a member of the Church. Three years later she was married and lived a happy married life until her husband died twenty-five years ago. The marriage was blessed with five children, two sons and three

to tread." She found her way up to the ship's bridge, much to the amazement of the crew. The happy result was having dinner with the Captain. At her destination she was greeted with snow that was ten feet high. Her reunion

with her sisters was warm and rewarding so that snow did not dampen their spirits. A lady of such adventurous spirit had to have a special means of transport while in America. Sister took her bicycle to the States and found it very strange and difficult to ride of the footpaths weaving in and out of pedestrians. Never the less she continued her cycling there and rode her bike up to the age of seventy. Some of her most treasured memories are of going to General Conference in Salt Lake City.

Sister Stone rarely leaves her bedroom these days but her faith continues to be strong. She looks forward to the members of the branch visiting her and taking the Sacrament to her. A few months ago her testimony was recorded and played at Fast and Testimony meeting. The membership of the Banbury Branch love Sister Stone very much and thank her for strengthening their testimonies by her infinite faith and wonderful example.

FROM MAGIC TO MORMONISM— AND BACK AGAIN!

★ "Unami" is a household word in East Anglia because it happens to be the name of one of the leading entertainers of that area. To the Ipswich and Norwich District, indeed to the British Mission it is the stage name of Jeffrey F. Packe, a former Quorum President, District President, and now serving as Branch President at Ipswich.

Jeff, to his many friends, has been a member of the Church for over fifteen years, and has been associated with magic since before the Second World war. He has entertained many thousands of children and adults all over East Anglia, and all points north, east, south and west, including a cabaret in London.

"How did it all start?" is the question

often put to him, and the simple answer is "Through a box of tricks." Becoming interested at a very early age, the bug really bit during the war, entertaining the boys in the billet! But it was not until after the war that things began to move, and he could very well have become a full time professional had it not been for the Missionaries calling at his home in 1951. After that he says, "I couldn't be a full time professional," and do the Lord's work as well, so the Church had to come first."



JEFFREY F. PACKE

He has never been sad about this because he said, there has been many more precious experiences in the Church than will ever come from entertaining with Magic. However, it is well to note that he was elected to be President of the Ipswich Magical Society in 1958 and held this office for five years, which is an unheard of thing, since every year a change is made. But having served so well the standing committee refused to elect

anyone else, until he requested that someone else should have the opportunity to serve in this capacity. He was eventually released, but was made the secretary until another member could be appointed. In 1962, he took his examination for full membership of the Magic Circle, and was successful, and is now able to put M.M.C. after his name. One day he hopes to take his examination for Associate of the Inner Magic Circle.

During the time that he has been engaged in the art of magic, Jeff and his wife Gladys have attended many civic functions in their capacity of presiding authorities of magic, and have always gained great respect for adhering to the Church standards, and this has never caused any embarrassment to anyone.

Many hundreds of pounds have been raised by his entertaining in the Church, and has been the source of much pleasure and enjoyment. Jeff says that the ladies are the most difficult to please, since they are frustrated at not being able to fathom out mysteries! Americans seem to be the easiest to entertain since they love this kind of performance in variety shows. Little children are fun too, and he has played to thousands of children at parties and entertainments.

Gladys has now joined with him in a Telepathy act, and they have created some strange phenomena in the way of Mentalistic and Psychological Perception. It may not be mind reading, but you can't help but raise your eyebrows at the seemingly impossible things they do together.

Asked if there had ever been any embarrassing moments on stage, he replied, "No, not really. You see, the

audience would never know if I did go wrong, unless I dropped a brick; but then I don't use the things! I have had to do a lot of explaining at times about the mysteries I create. There was one sister in the Branch at one time who thought I had no right to hold the Priesthood, since I was almost as bad as Simon the Sorcerer! This took a lot of explaining, and I was never really sure that I satisfied her distrust!"

Asked if the Church had helped in his presentation, he said that the early days of the Church did a great deal since training in speech through the MIA was just what was needed to round off his talent. "I have never tried, however, to fool anyone or baffle people with mysteries. This day and age will never get people to believe in the Magic Wand anymore. My main aim is to entertain first and foremost—if I manage to raise someones eyebrows, then I have succeeded that much further!"

The whole world loves a mystery, and "Unami" has provided plenty of them, and no doubt will continue to do so. Some of the outstanding shows have been put on during the time when the film "Houdini" was shown at Ipswich, Jeff played for 10 minutes as part of the "trailer" for the film. His pianist also is a member of the Church. Other shows have been for Masons, and just recently, one for Oxfam which was held at Nottingham Chapel which is another familiar playground for his work! Cabaret, dinners, socials, children's parties, stagershowes have all been good experience for him.

Asked if there were any further plans for the future, he replied "Just bigger and better magic!"

The All-British Relief Society Conference

The plans are now being finalised for our All-British Relief Society Conference which will be held in London at the Hyde Park Chapel, May 20-21, 1967. The theme of the conference is "A WORLD-WIDE SISTERHOOD" and will feature sisters from every nation who live in the British Isles.

The programme will be patterned after the General Relief Society Conference held in Salt Lake City but will emphasise the needs and interests of British Relief Society sisters.

Be sure and make your plans now to attend this great conference. Instructions and activities are being planned for every Latter-day Saint woman. The conference will help all of us in Relief Society to realise our full potential as women in the Church of Jesus Christ of Latter-day Saints.

Sincerely,

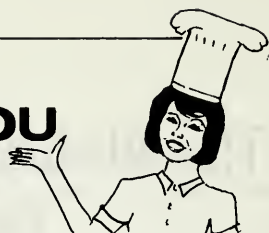
CHRISTINE H. ROBINSON,
British Mission

BEDTIME STORY

When I go to bed at night,
Settle down; put out the light,
Think about the day that's passed,
Turn my mind to God at last.
Thank him for a blessed day,
Feel my unrest slip away,
Offer up my heart in prayer,
Put my dear ones in his care;
Sleep quite safe and free from harm
In my loving father's arm,
Till the night has gone away—
Ready for another day.

ELIZABETH LOEFLE
Manchester Ward, Manchester Stake

RECIPES FOR YOU



"TOSS IN" CAKE

★ This is a really delicious cake that is quick to mix if you are in a hurry. It was sent to us by Sister Joan Green of Nottingham Ward, Leicester Stake.

Toss into a bowl in the following order:

- 8 oz. wholemeal flour (plain)
- 1 heaped teaspoon baking powder
- 1 pinch of salt
- 1 heaped teaspoon spice
- 1 teaspoon vanilla essence (optional)
- 4 oz. brown sugar
- 12 oz. mixed fruit
- 2 eggs (not beaten)
- 4 or 5 oz. melted margarine
- 1 cup of milk (almost $\frac{1}{4}$ pint)

Beat all together for a few minutes until well mixed.

Turn into 6 in. or 7 in. cake tin, lined with greaseproof paper.

Bake two hours at Regulo 2.

HELPFUL HINT

HOW MUCH ... ?

How much meat to buy is a problem with most of us. A good rule to follow is to buy according to the number of servings needed. The following guide may help you.

Boneless meat— $\frac{1}{4}$ pound per serving.

Bone-in-meat— $\frac{1}{2}$ pound per serving.

Boney meat— $\frac{3}{4}$ pound per serving.

PRAYER FOR A BRIDE

If I could give thee more
Of womanhood's sweet grace
Then I'd bequeath thee Thrift
For special gift.
Thrift is a button box
With treasure over-brimmed;
Thrift is a spice-chest, neat
With fragrance sweet . . .
Thrift is a summer's fruit
Bottled all fresh and stored;
Thrift is that stitch in time
That saveth nine.
Thrift is a golden loaf
Simple and crisp and good—
With Thrift to guide and heed
Thou'lt never need.
So Thrift be thy great friend
Thoughtful and true—
Lord, grant this lovely bride
With Thrift abide.

VERA MARTIN
Chosby, Isle of Man

Abstainers get more out of life when they choose the Rechabite Friendly Society



- For 2 reasons:** 1. The Independent Order of Rechabites is non-profit making, run for the sole benefit of Total Abstainers. Members receive surpluses as bonuses or additional benefits.
2. We are able to offer advantageous terms to Total Abstainers because they have proved to be responsible people. Also as a Friendly Society we pay no income tax on investment income.

To: Independent Order of Rechabites Friendly Society
1 North Parade, Deansgate, Manchester 3

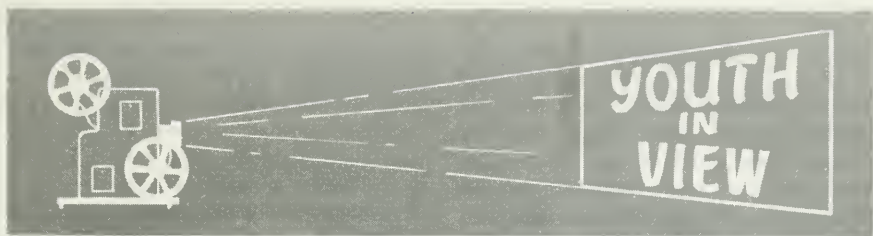
Send me further particulars of Whole Life Assurance ☐
Endowment Assurance ☐ Sickness Insurance ☐

Tick where appropriate

Name (Mr. Mrs. Miss) _____

Address _____

_____ Age next Birthday _____ M S



LOVE

Peter Houghton

Birmingham Ward, Leicester Stake

This article is the beginning of a series that will discuss the better known and finer virtues that Christian man attempts to live. If we are to become more like our Father in Heaven then we need to grow in character and this we can do if we remember the virtues that have been the inspiration of Godly man since the beginning of revelation.

In these articles we seek only to indicate ways in which we might seek to be aware of virtue and pursue it. We hope they may bring us to a greater effort to seek the less obvious and most profound of the commandments about the way we should lead our lives.

These articles are written by Peter Houghton who is an elder in Birmingham Ward. He has both bachelor's and master's degrees in Social Psychology and is currently employed by the Ministry of Social Security in Birmingham working among problem families, the mentally and emotionally disturbed and among delinquent adolescents.

Articles on Honesty, Chastity, Compassion, Forgiveness, Creativity and Humility will follow.

The greatest of virtues and the hardest to define is that of love. It is great because it is the one we need the most and the one that gives us the deepest understanding of life around us.

Any human being needs love from the very earliest stage in his life. He needs to feel from birth that someone cares for him, loves him for himself and would be prepared to make sacrifices for him. If this love is absent and a person comes to feel he is unloved and unwanted then he becomes disturbed and unhappy. A mature well-rounded person can only be formed in

an environment where there is adequate love.

To receive love is not all. In addition we need to give love. We need to feel willing to sacrifice something of ourselves for others. We need to feel that someone values us for the service we give them. Love is a two-way action. We must receive it and we must give it. If we do not give we do not receive adequately and if we refuse to be loved then we have not learned to give love ourselves.

Love must, however, be unselfish. It must not depend upon how others please us, how we are prepared to please them. It must not be given with

reward in mind for then it is but a subtle form of self-seeking. We have to tolerate the faults of others as they must tolerate our faults. We must love others despite their faults and any offence they give to us personally. Real love seeks the interests of the other person and not our own interests through them. Often we are affectionate to people because they allow us to dominate them, thus satisfying our own needs and only incidentally theirs. Real love forwards the interests of others through gentleness, understanding, kindness and in creating a two-way relationship whereby we become not givers only but also receivers from those we meet. There is no worse fault than to love selfishly and no greater virtue than truly to love.

When we are young and learning to be independent we often reject parental and other love that is offered us. We deceive ourselves that we do not need love and become overconfident of our ability to live by ourselves alone. In our struggle for independence and adulthood we forget that love plays a part. Yet those who reject love, or who have never had it, or who are unable to think of anything but themselves, are those who fail. These are the ones who rebel unreasonably, reject society and end in trouble and despair. Much of my professional work is among such persons whose lives show a disastrous lack of love and loving.

Everyone, even the oldest, needs to feel loved and wanted. It is no shame to receive unselfish love or to give it. It is no assault on our independence. It is indeed a task of common humanity. Moreover it gives the security that makes us truly free.

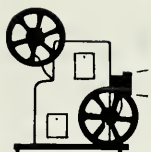
Jesus taught that we must love one another as we love ourselves and no sounder principle of mental health has ever been advanced. For as we learn

to love each other and thus quiet our aggressions, antagonisms and fears we move nearer to an understanding of the love of God. We believe we are all the creations of God sustained by His love. When we hate, criticise unjustly or with condemnation, are spiteful or mean we are in effect hating and condemning God Himself. If, however, we can learn to control our hate, our fear and our aggression and love our fellow men, seeing their virtue, humanity and pain, then we shall grow nearer to understanding the love of God who made us all.

We live in a materialistic age. We tend to lay undue emphasis on wealth of things we possess. We want cars, clothes, nice homes and we think of love often in the physical even sensual sense. But love is not concerned with possession and rarely with sensuality. Love is also the vision a noble soul has of the value of all men and the goodness of God. It would be well for us to read often the thirteenth chapter of First Corinthians for there Paul enumerates the great virtues of chastity which is a vital part of love.

True we have special love for our families and our friends, but there is also the love man has beyond this for mankind in general and for God. We must as much be willing to break bread with the leper as to take our own child in our arms. We must not forget the old, the lonely or the frail or to do kindness for a stranger. Even toward those who come in anger against us and against whom we must protect ourselves we must avoid anger and seek understanding and peace. That is the duty God lays upon us and that is also the way to inward peace of mind.

Love produces peace of mind. In being at peace we can find time to seek the Love Divine which made us and sustains us all.



GLIMPSES OF YOUTH

PAULINE JOYCE DOGGETT

South London Ward, London Stake

★ "... If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things." This article of faith was first heard by Pauline when she attended a Laurel class in M.I.A. in Salt Lake City. She was living with a Latter-day Saint family and attending Granite High School as an American Field Service scholar. Pauline was first introduced to the Church through the family night that was held regularly in the home in which she lived. In that short year she was exposed to a new culture, a new way of life and the Gospel of Jesus Christ. She gained a testimony and was baptised a member of the church within two weeks after she returned to

her home in London.

Pauline is a devoted member of the church and has contributed her time and talents liberally. She has worked in the MIA on a ward level as music director, teacher, counsellor and president. She has been a counsellor in the stake and now serves as London Stake YWMIA president. Pauline has guided the young women of this stake with grace and wisdom.

Pauline has a beautiful voice and plays the organ as well. She is ward organist and Sunday school chorister. She is a Relief Society visiting teacher and a worker in the London Temple.

The Golden Gleaner award was presented to Pauline by President Joseph Hamstead at the London Stake Conference on November 20, 1966. With such diversified and outstanding church activity it is easy to understand Pauline's worthiness of the award.

Pauline has a Bachelor of Laws (LL.B.) degree from London University and at present is a computer programmer for International Computer and Tabulators Ltd. She aids customers who buy the computers to design their own specific programmes.

YWMIA, Sunday school, temple work, Relief Society, music, genealogy, literature and law—each form a part of Pauline's wide scope of talents and interests. As she was impressed with the thirteenth article of faith, so we are impressed with a life that reflects to a high degree all that is "virtuous, lovely or of good report or praiseworthy."



PAULINE JOYCE DOGGETT

ROBERT BYRON PURVIS

South Shields Ward, Sunderland Stake

★ Byron left his home in Jarrow on September 20, 1966, to serve as a full time missionary in Finland. He has not always been a member of the church, but strangely enough, was given a name and a blessing in the church when he was three years old. Except for occasional visits from the missionaries and attending two or three services, contact was lost for nearly thirteen years.

During this period Byron became active in the Church of England and was quite unaware of his relationship to the Church of Jesus Christ. One day the missionaries called at his home and he responded to their message. He accepted the gospel and was baptised on his sixteenth birthday, February 11, 1961.

Since this time he has held many important positions and has given freely of himself to the South Shields Ward. He has been YMMIA president for three years as well as ward clerk, Sunday school teacher and Elders' group leader.

Byron attended Jarrow Grammar School and was the cross country champion for his last three years and represented the Durham County schools in the 440 yards race. He went to the local university in Newcastle-upon-Tyne and graduated with a general degree with honours in physics and mathematics. He was given an opportunity to attend Brigham University as a graduate assistant to continue his education but his mission call came and he chose to serve the Lord.

Brother Purvis has many interests, among them outdoor life which began when he was a Boy Scout. He is an accomplished cellist and at present is playing the recorder as well. He finds

much pleasure in folk dancing and has a particular interest in the sword dancing, a dying Northumbrian tradition. He has danced with a University team at folk dancing festivals in the South of France.

Byron's entire record is one of credit to his family, church and country. We wish him well as he goes forth to preach the gospel.



ROBERT BYRON PURVIS

PEN PALS

Would you like a Pen Pal? It's a wonderful way to meet and know your church brethren and sisters. Send your name and address to Gwen Cannon, Bywood, Chalfont St. Giles, Bucks. We will print it in the Youth Section of the Millennial Star.

YOU COULD BE LOVELIER

This month we are beginning a series of articles on charm and beauty. This course has been tried and tested, and it works! The New Year is an ideal time to look at yourself and resolve to be more beautiful.

Marjorie Rushton, South London Ward, London Stake, directed this course for the London Stake, YWMIA after it had been given successfully throughout the British Mission. Our thanks to Sister Rushton for making this material available to us.

RESOLVE TO BE A BEAUTIFUL YOU

Here are a round dozen of good resolutions. If you make them all and keep at least half, you'll be well on the way to a lovelier you.

1. Manicure hands and feet at least once a week, and wear rubber gloves for rough or dirty jobs to keep hands holdable.
2. Cream off all make-up every night without fail, however tired you are—and boil face flannel every week.
3. Put by a regular sum for cosmetic replacements—a shilling a week won't upset your budget.
4. Use a deodorant every day—and defuzz weekly under arms—otherwise the deodorant won't work effectively.
5. Have two toothbrushes, clean teeth twice a day; see dentist every six months—don't wait for toothache!
6. Buy a lip brush and practise using it; save up to buy a magnifying mirror to get perfect close-ups and sharp outlines.
7. Have hair professionally shaped, and think again about a new hair colour—and the fillip it can give your whole appearance.
8. Never buy a bra or girdle without trying it on. Replace it regularly, before garment loses its strength and shape.
9. Always use a clothes brush before going out—make it an automatic habit and always look well-groomed.
10. If you wear glasses, have regular check-ups. If you don't, see an optician at first sign of eye-strain, before the frown lines set in!
11. Don't attempt too many exercises: choose two or three aimed at your specific problem and do these faithfully every day.
12. Whatever fashion says, stick to dark-toned stockings and seams for plump legs, pale tones and seamless hose for too-thin pins!

Beauty begins with soap and water, good food, exercise and patience.

Steps in Bathing

1. Remove all makeup.
2. Soak elbows, knees, and heels in oil before getting in tub.
3. Use bath salts or bath oils in water—softens skin.
4. Shave legs and underarms for the feminine look. (Shaving underarms prevents perspiration from clinging to the hair and becoming stale.)
5. After thoroughly drying use body lotion or talcum powder.
6. Using a deodorant is a must.*
7. Always have clean underclothes.

* At puberty perspiration usually increases in volume and odour, and every boy and girl must use a deodorant. Perspiration itself is not ill-smelling, but when it is left on the surface of our skin it acts upon the bacteria that are always "in residence" there and then gradually begins to give off the unpleasant odour.

Fresh Air improves circulation. This brings a shine to the hair, sparkle to the eyes, and a glow to the skin.

Diet

Eat to live. Eat what your body needs, then eat what you like! Eat a balanced diet every day. Have at least one of the following items in each group every day.

1. **Proteins** are amino acids which create armies to fight infections. (Cheese, peanuts, chicken, rabbit, mutton, cod, eggs, kippers, haddock.)
2. **Vitamin A** keeps mucous membranes healthy. (Butter, ox liver, carrots, spinach, eggs.)
3. **Vitamin C** is an infection fighter. (Oranges, black currents, lemons, tomatoes, green vegetables.)
4. **Vitamin B complex** fights fatigue, nervous tension. (Whole wheat, liver, milk, eggs.)

Sleep

Staying up late persistently is overtime we get paid for in:

1. Depression
2. Frustration
3. Damaged looks

Can't sleep? Deliberately relax! Start with feet and work upwards (hands, hips, etc.) until they feel they are too heavy to lift.

V FOR VITALITY AND VITAMINS

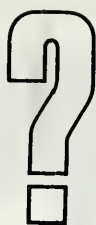
Vitamin A for Attraction—bright eyes, resistance to colds. Find it in green vegetables, dairy foods, herrings, and sardines.

Vitamin B for Bounce—vitality, pretty skin, shining hair. Find it in wholewheat, oatmeal, lean meat, fish, halibut liver oil, fruit, nuts, yeast, beans and peas.

Vitamin C for Complexion—glowing skin, good teeth, firm gums, strong nails. Find it in fresh fruit (citrus and berry), fresh vegetables, green salads, tomatoes, peppers and potatoes.

Vitamin D for Dazzle—gleaming teeth and healthy bones. Beauty must for mothers-to-be and growing children. Find it in sunshine, salmon, cod liver oil, meat livers, dairy foods.

Have You Seen . .



Bishop Frank Patterson

Hyde Park Ward, London Stake

★ The Aberdeen Art Gallery has recently acquired a piece of sculpture by Barbara Hepworth and this has been placed in a setting worthy of comment.

Usually when we visit an art gallery or museum we expect the works or objects of art to be inside the building where they are protected from the weather. We should not expect this all the time. Bronzes are now plentiful on the face of buildings and were always to be seen in commemoration in the market square.

The unusual thing about the Hepworth bronze is that it stands in the entrance court of the Aberdeen Gallery and has been placed on a base within the fountain that graces the court. Water plays over the metal in a gentle spray, not in a tumbling cascade that would defy the growth of a patina upon its surfaces.

The architecture of the surrounding building is not contemporary. One

would never even call it modern but whatever the period or persuasion, it is the presence of the bronze that gives it a liveliness that no amount of architectural decoration could provide.

Miss Hepworth's work like all good sculpture calls aloud to be handled. Because of its position we cannot handle the one we are discussing and all we can do is to visually lose ourselves in the sweeping, embracing curves, to let our minds be enveloped by the maelstrom of activity as we are drawn to its central depth.

"Oval Form (Trezion)." This is its name and you are free to be embraced or stand aloof as you wish.

If you are in Aberdeen see "Oval Form (Trezion) and also Requiem" by Miss Hepworth. If you are not in Aberdeen try to see some of her work. See the complex curves, feel the surface textures and notice the subtle change in the tone of your voice as you move around to view from all sides.

WORK

"A man is neither happy nor effective in the cause if he is not one with his fellows."

—Stephen L. Richards



it pays to say 'no'

Responsible motorists have proved it. You can get first-class insurances at highly favourable terms through Ansvar—the world-wide Insurance Company for the exclusive benefit of Total Abstainers. Ansvar offer these special terms: 1 to encourage the continuance of exceptional care and vigilance on the roads. 2 by such encouragement, to foster and contribute to greater road safety for all. You will find that other forms of Ansvar insurance carry similar benefits.

And why not—after all responsible people have earned the right!



ansvar
MEANS RESPONSIBILITY
favourable insurance
for the total abstainer

To: Ansvar Insurance Company Limited,
Ansvar House, London Road, Wembley, Middlesex
Telephone: Wembley 6281

As a Total Absterainer I would like details of Life ☐
Personal Accident ☐ Private Car ☐ Motor Cycle ☐
Commercial Vehicle ☐ Private House ☐ Travel ☐

Tick where appropriate

Name (Block Capitals) _____

Address _____

County _____ **MS.I**

NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

CENTRAL BRITISH MISSION

★ History was made on October 25, when the little dependent branch of Stamford, in Lincolnshire, held its first ever Relief Society meeting in the home of Sister Kirby. Three members attended, Sisters Kirby and Dunderdale, both recent converts and Sister Cornforth. Also present were two missionary elders, one of whom gave the theology lesson, and two visitors, making a grand total of seven. We shall watch with interest for further news of their growth.

★ News also reaches us from far away Singapore of ex-Central British Mission members Tina and Terry Bramford of Lincoln, and Nick and Jean Haslem from Bedford. Tina Bramford is President of their group's Relief Society which has five members and recently they organised a Tramp Supper and invited their husbands to attend also. After enjoying the traditional tramp fare of hot dogs, baked potatoes and Milo, they played some rather strenuous games and ended the evening with



Tramp Supper in Singapore.

community singing led by their Group Leader Vic Kirsch (an Australian) playing his guitar.

On October 31 this small Singapore group was honoured by a "flying" visit from Apostle Gordon B. Hinckley,

former British Mission President Marion D. Hanks of the first Council of Seventy and Far East Mission President Keith Garner, on their tour of Vietnam and other areas where there are members serving with the forces.



Branch President Gordon Dawes and his wife presenting a Book of Mormon to the Mayor of Hereford.

★ Branch President Gordon Dawes presented the Mayor of Hereford, Alderman Peter Carter with an illustrated Book of Mormon when he visited the branch exhibition in the local town hall. These exhibitions which the Central British Mission call "Telarama" have been organised in many branches of the mission in the past few months and have been very successful. As well as displays and picture exhibits, the film "Man's Search for Happiness" is also shown. The New Missionaries helped on this occasion by singing outside the Town

Hall and inviting passers-by to go in and see the exhibition.

A District Hallowe'en Dance followed in the evening and was attended by more than eighty members and friends.

★ When the old Northampton District met for Conferences there were never more than 300 people attending. But since the District was divided a few months ago into the Midlands South District comprising of Northampton, Bedford, Banbury and Rugby Branches, and the Midlands East District, which includes Peterborough, Lincoln, New-

ark, Grantham and Corby, attendance has increased. Over 200 attended the Midlands South Conference and just under 200 the Midlands East. This proves once again the Church practice of divide and multiply.

★ Northampton Branch Drama Group played to audiences of 150 people each night on November 3 and 4 when they presented three one-act plays.

Two of the plays "Rainbow Across the River" and "The Tree, The Star and The Child," were written and produced by Mrs. Grace E. Pratt, who was later presented with a bouquet of flowers and a box of chocolates in appreciation for all she had done. In return she thanked all the members of the cast for their co-operation and fine efforts that helped to make the production such a success.

★ Banbury Branch are busy cleaning, painting and redecorating two rooms that they have been able to obtain on a permanent lease. The rooms were in rather a state, but the members have all "put their shoulders to the wheel" and the work is going well. Their most difficult task has been to chop out a large portion of the ceiling and recover it with plaster board. With this now accomplished they are looking forward to the time when the rooms will be worthy to be used as a place of worship.

They are also saving stamps ... not, as you might imagine trading stamps, but ordinary used postage stamps. The collection will be forwarded to the "Save the Children Fund," who sell them to raise money for their work. The Branch has already advertised in the local press and throughout the mission. If any readers feel that they would also like to help they can send their used stamps to Brian S.

Heath, "Dei Gratia," 41, Beaconsfield Road, Banbury, Oxon.

★ Kidderminster MIA held a hilarious event on November 12, which raised £10 for the Branch funds. Relief Society Sisters Banner and Head were in charge of the refreshments, which included home-made cakes, sandwiches and sweets. President Head was MC and introduced a variety of acts and skits performed by members and missionaries. The Primary children also sang two songs and Martha Badley played the piano, but the highlight of the evening was when 11-year-old Walter Przygocke played his piano accordion. For a finale, Esme Layton, read a poem while Patrick Layton, who composed it, played "The Last Post" as appropriate background music on the harmonica.

★ Elder James A. Cullimore who has been touring the British Isles with Sister Cullimore, to dedicate chapels and visit the Missions, was on familiar ground on November 23. The occasion was the dedication of the PETER-BOROUGH Chapel, and Elder Cullimore was the first Mission President of the Central British Mission, when it was formed in 1960. He spoke of the growth of the Church and the gradual increase in the number of stakes that each President had organised. Branch President Donald Richards paid tribute to all who had helped on the building and President George I. Cannon noted that this was the first chapel to be dedicated in the Mission. Merthyr Tydfil was actually the first, but South Wales have since been transferred to the Southwest British Mission.

Alderman Robinson represented the local council, and gave some very witty remarks particularly about the strong masculine gender in the congregation, with short hair too! (mean-

ing the missionaries). He wished it was the same in the Church of England. About 250 people attended the

service and afterwards President and Sister Cullimore spent some time talking to old friends.

SOUTH WEST BRITISH MISSION

★ After the close of a successful harvest supper in WESTON-SUPER-MARE a few months ago, District Relief Society President Laura M. Bridgwater proposed that it be repeated again for the enjoyment of some of Weston's "senior citizens." So on Saturday, October 29 58 non-members from three of the local Old Peoples' Homes, were entertained to a buffet supper and a show that had been

specially adapted for the occasion.

The pleasure brought to these old people was so evident that it was ample reward for those who helped to make the evening such an outstanding success. It is also an idea that many other wards and branches could copy, as many of these elderly people are very lonely and this is a wonderful way to introduce the warmth and fellowship of the Church.

BRITISH MISSION

★ The British Mission Elders' Quorums held their annual dinner and dance at the Colchester Chapel on November 12. "Soiree Internationale" was the theme and the whole evening had an international flavour starting with the hall which was decorated by David Packe with gay pictures of couples in national costume. The table was a work of art, decorated by Brother and Sister Dawdry with flowers and foreign dishes. The buffet dinner included dishes such as Mexican Tortillas, Italian pizza, Hawaian style ham and many other foreign

specialities, these were served by sisters in national costumes. The entertainment included folk dances demonstrated by Brother and Sister Visage, and a medley of international folk songs with Brenda Mudgett at the piano. Don Mudgett was the MC and the evening concluded with ballroom dancing.

President and Sister O. Preston Robinson of the British Mission were special guests at this function, which was attended by more than 130 people from all over the mission.

BRITISH SOUTH MISSION

★ CRAWLEY cub scouts are in the news again. On October 22 they were hosts to cub scouts from the Crawley District Local Association of Boy Scouts competing for the Grand "Owl" annual trophy. Over 90 cubs

attended and the activity was under the direction of the Assistant District Commissioner and took place in the Crawley Cultural Hall. The competition was based on cubs 1st and 2nd, Star tests, with 6 cubs representing

each pack. Out of 13 packs competing the LDS pack was placed 5th. This is very good considering that they have only been organised for 6 months.

Paul Parsons was the sixer, with Andrew Dale, second sixer, and William Lowther, Ivan Skinner, Neil Withington and Gary Mann making up the six.



The new Londonderry Chapel.

★ LONDONDERRY Branch Chapel has the distinction of being the first new chapel to be dedicated in the Irish Mission. Elder James A. Cullimore, Assist-

ant to the Council of the Twelve, performed this pleasant duty on November 6, 1966.

★ Hallowe'en in the DUBLIN Branch was a really spooky affair. The Elders surpassed themselves, and visitors to the front door were greeted by "corpses" in the hall and strange crackling noises, rather like "snap, crackle and pop" as they walked up the stairs. A huge web complete with a spider that moved as the door

opened, brought many screams, so did the realistic skeleton, which turned out to be an elder in disguise. Weird music floating everywhere made the atmosphere even eerier, so everyone was relieved to find that they had at last arrived safely at the party room where Elder Carter was waiting as Master of Ceremonies with a number

of games. These were all guaranteed to take one's mind off all the horrors that had gone before, and they included blow football and shaving balloons!

The food supplied by the Relief Society was delicious and varied and there were ample supplies for the 50

people who attended. Many were not members of the Church.

★ On an extremely cold and windy day in November, Margaret Millar braved the waves of the angry sea and was baptised at Hilliney Bay, Co. Dublin.

GLASGOW STAKE

★ GLASGOW Stake were hosts to 45 young people from the MANCHESTER Stake at a weekend of sports activity on November 19.

A coach left Manchester on the Friday evening, and after travelling over night the day's programme began with breakfast at the PAISLEY Ward building. Then the first match, an 11-a-side football match, began at 10 a.m. at South Pollok, Glasgow. The Glasgow team scored in the first minute and went on to win the match. They were happy to have Harry Hynes back as their goalkeeper. Harry was injured in the finals of the Mark E. Petersen Cup, and was told that he would not be able to play again for at least a year!

After lunch at Paisley Ward, the Manchester Saints were entertained

by the music of the bagpipes before starting on the afternoon programme. The pipes must have roused their fighting spirits, for they went out to win the netball and the 5-a-side football matches, while Glasgow equalised by winning the mixed volleyball.

The final sports event was a table tennis tournament, where Manchester won 3 of the 5 games played. Overall it was agreed that the honours were fairly evenly shared.

To round off the day a dance was held and over 140 people attended and thoroughly enjoyed themselves. Later the Manchester Saints boarded their coach for home, tired, but very enthused over their visit to Scotland. Glasgow are now planning a trip to Manchester for a similar visit in 1967.

LEICESTER STAKE

★ Theme for the Stake Roadshow held in October was "The Moon," and appropriately enough it was a clear moonlight night when four wards and branches gathered together to present their shows in the finals at LEICESTER Stake House. All had different ideas on the subject and thus provided a lively evening's entertainment.

KINGSHEATH Branch, using all their

MIA members, came first. Their version showed the Moon in a dream, or would we say nightmare! as it included a very gruesome song excellently mimed.

WALSALL Branch Astronauts had just returned from the moon, but were lost on a Hawaian Island, which gave plenty of scope for pretty dancing girls.

NOTTINGHAM was third; theirs included a landing on the moon, a beautiful moon princess, quaint moon people and a ferocious dragon.

DERBY astronauts provided plenty of comedy when they found themselves on the moon.

Ernest Hooker of Nuneaton, had the difficult task of adjudicating and giving constructive criticism afterwards. It was just as difficult to tell who enjoyed themselves the most—the actors or the audience.

★ On October 28 LOUGHBOROUGH Relief Society organised a Pioneer evening. 35 very realistic looking pioneers were in the wagon train, the Branch President even brought his muzzle loading rifle along, but fortunately he didn't have to use it. The band wagon was manned by the New Missionaires and Jack Creaser, who between them provided some excellent entertainment. Brother Rushforth and Lynda Hewitt organised the dancing, and Sister Stone and Joyce Bowler the games. A meal of stew and dumplings followed by apple pie and cream was served round the camp fire.

More news from this branch is that the Primary is really thriving, they had 24 children out to one meeting, many of them were non-members. The children love it so much that one young member complained when she had to go into hospital for a tonsils operation, "That's not fair it means I shall have to miss Primary."

The Relief Society recently achieved one of their ambitions when they purchased a swinging arm sewing machine for their work meetings. No brother has been seen with a button missing since.

LOUGHBOROUGH Chapel was also dedicated by Elder Cullimore on Friday, November 25.

★ NOTTINGHAM Relief Society have not had very good support at their bazaars in the past, so this year they decided to try a stall in the local market. The verdict was that it was well worth the effort, a queue of people had formed even before they had finished setting out the stall, business was fairly brisk and they took £12 during the morning.

A farewell party given by the Storer family for their daughter Christine took place in the Nottingham Ward on November 19. Decorations transformed the lounge into a scene from the Wild West and entrance was gained through a pair of very realistic swing doors. The theme was very appropriate as Christine left the following day for Salt Lake City to join her fiancé Dennis Dunyon—youngest son of President and Sister Joy F. Dunyon, former President of the Central British Mission. Christine is the eldest daughter of Oliver Storer, Leicester Stake Patriarch, and Hilda Storer, Stake Relief Society President. She hopes to attend BYU for a year and they plan to marry next October.

★ WALSALL Branch held their Relief Society Bazaar on November 19, with Christmas presents and children's clothes in profusion. A garden and pot-plant stall was very popular, so of course was Father Christmas who was kept busy by the children.

The evening continued with an excellent social, with visitors from Woodsetton Ward adding their talents to those of the Walsall MIA to provide the entertainment.



Walsall Relief Society bazaar.

LONDON STAKE

★ Saturday, November 12 heralded a new event in the progress of the London Stake MIA, when the first Stake Basketball Tournament was played for the Joseph Hampstead Cup.

Four teams from Romford, Catford, South London and North London, met at the South London Cultural Hall for what proved to be a very enthusiastic and competitive evening's basketball, with plenty of support from the spectators.

Each team played three games, and the final winners were North London, who will now keep the cup until next year's tournament.

CHANGES IN THE LONDON STAKE PRESIDENCY

★ With the release of Clinton M. Dinwoodey, 1st Counsellor to President

J. W. Darling, on November 20, 1966, Joseph Hamstead was sustained as 1st counsellor and Donald W. Hemingway as 2nd counsellor in the Stake Presidency.

Brother Dinwoodey has returned to his home in Salt Lake City, Utah.

★ The Stake held their Drama Festival at the Hyde Park Ward on Friday, 25 and Saturday, 26 November. Plays ranging from light modern comedy to a dramatisation of the Story of Ruth were presented by South London, Hyde Park, Epsom, Stevenage, and North London Wards. The overall standards of production were good, and there was a definite improvement over previous years.



North London Basketball Cup winners. Jim Freston (captain), Brian Best, Phil Jackson, Terry Lafferty, Graham Jennings, David Fletcher, Rodger Hart, Jack McKeown, Gordon Lodge.

MANCHESTER STAKE

★ The MIA have been debating again, this time teams from MANCHESTER Ward, and MANCHESTER SOUTH Ward, discussed the motion that "Teenagers are dedicated followers of Fashion."

Manchester maintained however, that these days because of more liberal education — and more money, teenagers were in fact leaders of fashion, and that every individual was encouraged to reflect their own personality in their clothes.

★ A combined Bee-Hive, MIA Maid and Laurel Honour-Night was held at the MANCHESTER Stake Centre on November 18, organised and conducted by Sister Moss, 1st Counsellor in the

Stake YWMIA. All the girls and their leaders, Bishops and the Stake Presidency were invited and there was a good attendance.

The Bee-Hives presented their programme first, under the direction of the Stake Bee-Keeper, Anne Duxbury. Class awards were presented and Susan Gregson of Macclesfield played "Fur Elise."

Next on the programme, were the MIA Maids, under the direction of Sister Jones of WHITEFIELD Ward. After receiving their awards the girls presented the Rose Bouquet that they had tied to Eileen Weightman, the Stake YWMIA President. After Sister Weightman had thanked the girls and congratulated everyone on their

achievements, Pat Corbishley and Lynne Caddick sang "The Lord is My Shepherd."

Doris Gregson directed the Laurel programme and paid tribute to those who had achieved their awards, several of whom had since left the country, but were still very active in their new life. Irene Bates, a former Laurel teacher, and wife of the Stake President, was the final speaker and told of the purpose and aims of the award programme.

A competition for buffet refreshments was judged by the two counsel-

lors of the Stake Relief Society Presidency, Sisters McCormack and Preston, and was won by Rosemary Roberts of MANCHESTER Ward and Catherine Jones of WHITEFIELD Ward.

★ Two sisters from the MANCHESTER SOUTH Ward travelling through Munich, South Germany and feeling disappointed that they had not been able to contact the saints in Istanbul or Greece, were delighted when they saw crowds gathered round a very eye-catching display on a Missionary van.

NORTH BRITISH MISSION



Sister Taylor, R.S. President A. Gerrad, and Sister Lloyd, 1st Counsellor at their Hawaian Social.

★ SOUTHPORT Relief Society Opening Social was in Hawiaian style, with 1st counsellor Sister Lloyd acting as commere. After each teacher had given a brief resume of the lessons the sisters tried Hawiaian dancing and other entertainments. Two young Primary children, Gillian Hepple and Judith Chalmers gave a dancing display and then the Hawiaian style refreshments were thoroughly enjoyed by everyone.

★ Two members of the Rawtenstall Branch, Donald Sincock and Rodney Keeble drove down to Aberfan village on the night of the disaster. They arrived in the early hours of Sunday morning and found that the whole area was cordoned off by the police, and no one was allowed to go in without authority. After Brother Keeble had told them that he was an electrician, they were allowed to go in and helped to get a line to a house that the Salvation Army had taken over. Then they

went over to the school to help with the digging and clearing of one of the class rooms where six bodies were recovered. Brother Keeble said that the organisation of the rescue work was fantastic. The WVS, the Salvation Army and Auxiliary Fire Service kept up a constant supply of hot tea, soup and chocolate. Some of the local men had been working almost non-stop since the disaster and only gave up when they were ready to drop from sheer exhaustion. The two elders worked throughout the Sunday, stopping only for occasional refreshment until they had to leave for home, when they too were feeling quite exhausted themselves.

On the Saturday following the opening of the RAWTENSTALL Chapel, an Autumn Ball was held with a pioneer theme. Many of the Saints were resplendent in the appropriate dress, and a contest for the best beard produced some realistic looking pioneer figures.



Rawtenstall Pioneers.



TV star, Julie de Marco, opens fair at Heysham.

★ The LAKE DISTRICT Four Seasons Fair was opened by the glamorous star of "Double Your Money," Miss Julie de Marco, at HEYSHAM in October.

A guard of honour of Heysham St. John's Ambulance Cadets attended, and after cutting the ribbon across the stage and declaring the Fair open, Miss de Marco was presented with a big doll by Alice Hughes of PRESTON. In welcoming Miss de Marco, who is not a member of the Church, Eileen Watkins explained that all the toys and garments on sale had been made by members of the Relief Society. £58 profit was made.

★ On October 29 the PRESTON District Relief Society staged their Annual Fashion Show. District Relief Society President, May Nuttall, opened the event, and for nearly an hour fifteen

sisters and eleven children paraded and displayed an amazing variety of fashionable clothing that they had made. Included were such items as a very attractive "Mod" suit in blue and white wool, worn by a girl of about 12. Reversible rainwear for a mother and daughter, and rainwear for two boys. One of the boys also modelled a suit that his mother had made. The youngest mannequin was only 8 months old, he was Michael Davis, Sister Hamer's grandson, and he wore a red siren suit trimmed with nylon fur.

The winner of the ladies' suit section for the second year in succession, was Edith Slater, of BURNLEY Branch. Doris Hughes, of BLACKPOOL, won the award for the best dress, and 4-year-old Denise Abrey, also from Blackpool, won for her mother, the award for the best children's outfit. Audrey Kagi,

formerly a member of the Preston District Relief Society Presidency, now living in Yorkshire, returned for the occasion and made an excellent comere. Together with Sister Nuttall, she also designed and erected a beautiful stage setting.

Two non-member ladies, Mrs. Minnie Nutter and Mrs. Betty Lister, gave excellent service as judges. In conjunction with the fashion show there was also a display and sale of work by eight branches of the District, and it was obvious that a tremendous amount

of work and enthusiasm had gone into the event. One stand consisted completely of the work of Hilda Howarth, of NELSON Branch. She displayed over 60 pieces of hand-painted pottery, a selection of her work over the past ten years. Some of the designs were really exquisite, and caused a great deal of favourable comment and interest. Certificates of Award for the Fashion Show entries were presented by Dorothy Shorrock, 1st Counsellor in the North British Mission Relief Society Presidency.



North British Mission hold Sunday School Convention.

★ The LIVERPOOL Saints sang farewells at the dockside when Garfield and Anne Hender and their two children, Steven and Christine, sailed for Canada on November 24. Brother Hender has a job with the Canadian Telegraph Service in Alberta.

★ The North British Mission held a

Sunday School Convention at the Mission Home in Harrogate recently on a mission-wide basis.

Mission Sunday School Superintendent John F. Perry welcomed everyone and outlined the programme. Then followed a series of short talks on subjects such as reports, music, lesson

presentation, visual aids, and Leadership to name but a few. Mission President Wilford H. Payne also addressed the meeting. An Open Forum session followed and plenty of problems were forthcoming; most of them were answered.

It was interesting to note all the different dialects spoken at the Con-

ference (and it also emphasised the extent of the Mission). Lancashire, Yorkshire, Cumberland, Northumbrian and a slight infiltration from the USA. Sixty-six members represented the five districts of the Mission, and they all returned to their homes feeling inspired and uplifted and ready to uplift those around them.

SUNDERLAND STAKE

★ Four Wards in the Stake celebrated Hallowe'en in various ways. PETERLEE MIA held their party at Sister Ernestine McElderry's home, which was decorated with tiny ghosts hanging from the ceiling and Jack-O-Lanterns made from turnips by the Beehive girls. Imps, devils, witches and Indians all gathered round to enjoy a supper of baked potatoes cut in half with varied seasonings, celery curls and apples. Vera Richardson told a spine-chilling ghost story and the evening ended with games.

WEST HARTLEPOOL called their party "Goblins Gavotte" which was also in fancy dress. This time as well as witches, fairies, goblins and a skeleton came along in great numbers. One young lady attended as modern witch "Samantha," from the TV series "Bewitched."

Vaughan Jackson and his group, the "Demons" were there to entertain.

Two sketches were presented at the NORTH SHIELDS party, one was written and very well acted by the girls, and then the boys performed and raised a lot of laughter. Brother C. Todd was also very amusing when he impersonated an old soldier by telling tales and singing Tyneside songs.

Ghosties, ghoulies and things that go bump in the night, were all present at SUNDERLAND Ward Hallowe'en Party.

★ DARLINGTON Relief Society raised £12 4s. 3d. at a Jumble Sale on Friday, November 11. £1 12s. 3d. of this was made by selling popcorn, homemade toffee and sausage rolls.

★ MIDDLESBOROUGH Ward now claim to equal Newcastle's record of having the youngest secretary. Lesley Marshall is only thirteen years old, and is their MIA secretary.

★ Four Priesthood members received their Certificates of Achievement Award for fulfilling missions, at WEST HARTLEPOOL on Sunday, October 16. They were John Davidson, William Gardner, James Laurie and Gordon Laurie.

★ NEWTON AYCLIFFE MIA celebrated November 5 with a grand Bonfire Night dance. Music was provided by Ward member Stanley Peacock and his quartet. The hall was decorated with streamers and large black hats, and Guy Fawkes looked down from a very commanding position in the basketball net, and we gather that he approved when he saw between sixty and seventy saints and their friends enjoying the dancing and refreshments.

On November 10, eleven Relief Society sisters enjoyed a car trip over to Darlington and a session of ten-pin bowling, after which they went into a nearby Chinese restaurant for a meal.

Congratulations



BIRTHS

★ October 15.—To George and Brenda Garner (nee Kelly), a daughter, Debra Jane.

★ October 16.—To Ron and Ann Whan (nee McDermott), a daughter, Debra Louise.

★ October 19.—To David and Margaret Bate, a son, Kevin Ashley.

All of Sunderland Ward, Sunderland Stake.

★ October 29.—To Douglas and Joyce Pass of Widnes/Runcorn Branch, North British Mission, a son, Carlton Michael.

★ November 5.—President and Sister George T. Quesne, of Peterborough Branch, Central British Mission, Twins! A son, Adam David and a daughter, Mary Michele. Double congratulations.

★ November 10.—To Keith and Elizabeth Birch, of Wirral Branch, North British Mission, a son, Peter Phillip.

ENGAGEMENTS

★ Sandra L. Jones to Peter G. Maclean, both of Northampton Branch, Central British Mission.

★ John Fenwick, of Beverley Branch, to Diana Lofthouse, of York Branch. North British Mission.

MARRIAGES

★ Pat Atkinson, of Middlesborough Ward, Sunderland Stake, to Lynn Hammond, of Tooele, Utah, in the Salt Lake Temple. President Selvoy J. Boyer, former President of the London Temple, performed the ceremony. The couple spent their honeymoon in California and eventually intend to settle in England.



Pat Atkinson and Lynn Hammond, married in the Salt Lake Temple.

★ De Carma Jean Freer, daughter of Mr. and Mrs. Emil Dean Freer, of Layton, Utah, to Peter Gerald Darling, son of President Joseph and Trixie Darling, of London Stake, on September 30, at Layton, Utah. The ceremony was performed by the groom's father, and the bride was attended by four bridesmaids and a flower girl.

★ Irma Leurs and Frank Bowness at the Hyde Park Chapel. The ceremony was performed by Bishop Frank Patterson, and the reception was held in the Cultural Hall. The couple were later sealed in the London Temple.

★ Marie Heaney, of Coventry, to Rawlin A. Evans, of Salt Lake City, on November 21 in the Salt Lake Temple. Sister Heaney served a full time mission in the Canadian/Alaskan Mission just over a year ago.

★ Angela Rhoda Ann Jones, to John Henry Carmichael, at Downend Chapel, Bristol, on November 5. The bridegroom is an officer in the RAF and has been stationed at Weston-super-Mare, but the couple will now be living in Northumberland.



Angela Jones and John Carmichael cutting the cake, after their wedding at Bristol.

EXAMINATION RESULTS

★ Rosalie English, of Beverley Branch, North British Mission. "A" level GCE's and a place in a London College.

★ Trudy Richardson, of Ipswich

Branch, British Mission, "A" levels in German, Geography and English and a general paper. Trudy will attend BYU next September to study drama and English.

STOP PRESS NEWS!

BBC-TV Film Documentary

Nears Completion

★ A moving television documentary by the British Broadcasting Corporation on the proselyting system of the Church of Jesus Christ of Latter-day Saints is nearing completion. Recently, BBC flew Roger Mills, producer, and a camera and sound team to Salt Lake City, Utah, to develop the story of how a missionary is called into the mission field.

The story evolves with a young boy coming up through the primary ranks, and then entering into the priesthood organisations. It shows his growth through the Aaronic priesthood, and then moves on into his mission call.

Many sequences were taken in Utah, including sundry points of interest, as well as the missionary aspect. Elder Lynn Gardner Despain was selected in the mission home to be the representative of the average missionary. Sequences were shown in the mission home, and other scenes incidental to his call.

The next step was to fly to England, which all parties did. Then, beginning November 21 through 23, filming was again continued in Bristol, England, starting with Elder Despain being welcomed into the mission home by President Ray H. Barton, Jr. Following this briefing, Elder Despain was assigned a companion (Elder Spencer S. Hooper, proselyting assistant to the president), and the pair were then

seen in shots taken while tracting, cycling, and in missionary digs, including views of the actual missionary organisation board.

One whole evening was taken at the Bristol District Chapel viewing various sports and cultural activities, as well as a chapel meeting. Also, an impressive baptism was filmed, and a confirmation service.

One of the most important film sequences was taken under actual conditions of teaching in a home in which an abbreviated first discussion, proselyting discussion, was presented to a man and wife who are actual contacts. (This discussion establishes a need for a prophet and the actual restoration of the Gospel.)

Several thousand feet were also taken in other areas of scenic interest in the west of England, showing missionaries cycling and tracting with important historical landmarks in the background. Part of one day was spent obtaining a trailer. This is a one-minute spot film which is presented a day or two before the actual presentation at intervals in order to announce the forthcoming film and stimulate interest in it.

The crew stationed themselves down in one of the busy intersections of Bristol and asked people half of the Golden Questions—that is, "What do you know of the Mormon Church?"

The answers were quite varied. One reported he knew nothing of the Mormons. Another said, "Oh, they are the people who give one third of their income, aren't they?" Another said, "I know a lot about them, and proceeded to give a great number of facts." Mr. Mills then asked, "Oh, are you a Mormon?" The man said, "No, I am an

atheist, but my hobby is comparative religion."

It is to be hoped that this film will be instrumental in bringing the truths of the Gospel and the proselyting system before many people who would not otherwise know these facts. It is due for release in early 1967 throughout the British Isles.



B.B.C. TV team filming elders Michael Hogan and Eugene Griffith at a quarry in the Forest of Dean.

PRACTICAL APPLICATION OF KNOWLEDGE

"No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."

—Heber J. Grant



NEWS



FROM ELSEWHERE



MISSIONARIES IN LEBANON

★ A new phase of missionary work is going forward in the Middle East with four missionaries from the Swiss Mission travelling as far east as Lebanon. The missionaries began their labours in Beirut, Lebanon, about six months ago and their efforts have already resulted in over 20 baptisms. As many as 90 people have attended sacrament meetings recently.

PRESIDENT BROWN NOTES 83rd BIRTHDAY

★ With his family gathered at a birthday dinner and receiving the congratulations of his many friends including associates among the General Authorities, President Hugh B. Brown, first counsellor in the First Presidency, observed his 83rd birthday on October 24. The Church official, who at one time presided over the British Mission, has been married 53 years.

INCREASE TRANSLATION STAFF

★ The stepped-up programme of translation to meet the needs of the Church in the different countries of the world is bringing new faces into the Translation Department in Salt Lake City and abroad.

J. Thomas Fyans, manager of translation, has added Justus Ernst and Robert Morgan to his staff which deals with European translations. Eight more translators are soon to be numbered in the department.

Mr. Morgan has been in Europe working in the Church translation department. Mr. Ernst is in charge of eight European languages in the Salt Lake office.

REPORTS ON SOUTH AFRICA

★ Elder James A. Cullimore, Assistant to the Council of the Twelve, reported strong leadership developing in all of the five districts and 23 branches in the South African Mission. Twelve new chapels enable the Church to give its full programme to members and friends and aid in the missionary effort.

Elder Cullimore, who is a supervisor of the British and South African Missions, toured the area recently in company with Mission President J. Golden Snow. He reported that the Church was strongest in the Transvaal district.

HONOURED BY BYU

★ Elder James A. Cullimore, Assistant to the Council of the Twelve and former president of the Central British Mission, was among six prominent Latter-day Saints given Distinguished Service Awards by the Brigham Young University during 1966 Homecoming Week.

LAST "PIONEER" HONOURED

★ Mrs. Hilda Anderson Erickson, Utah's only living of the original pioneers who crossed the plains before the advent of the railroad, celebrated her 107th birthday anniversary on November 11. She is also Utah's senior citizen.

Mrs. Erickson was born in Sweden, and her memory stretches back more than 100 years to the days as a little child before she left her native land for the United States. She remembers well the long, arduous trip to Utah where she arrived in October, 1866, just before her seventh birthday.

DEDICATE TWO LANDS

★ Two lands were dedicated recently for the preaching of the Restored Gospel. Under the direction of Elder Ezra Taft Benson of the Council of the Twelve, the land of Italy was dedicated for missionary work early in November. He performed the dedication as a part of a visit to the missions he supervises in Germany, Switzerland, Austria and Italy. The Church recently opened up a mission in Italy with headquarters in Florence.

With Elder Gordon B. Hinckley of the Council of the Twelve officiating, the country of South Vietnam was dedicated to receive the gospel. The dedication took place in late October, as Elder Hinckley and Elder Marion D. Hanks of the First Council of the Seventy, visited the war-torn country while touring the Northern and Southern Far East Missions.

VALUES IN CULTURE

"A man should hear a little music, read a little poetry, and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has imprinted in the human soul."

—Goethe



The Spirit of the Home

John Longden

Assistant to the Council of the
Twelve Apostles

★ Recently I read a survey which had been made by the Institute of Family Relations, a reputable research organisation.

This survey did not refer to the need of families for financial help — something deeper. It referred to a lack of harmony, unity, tranquility, and a distinct lack of compatibility in many families.

This survey caused me to reflect on the need of spiritual values in all our homes. I ask myself the question, "Do I live in a mere house or a beautiful spiritual home? What am I doing to bring spirituality into our home?"

Whether it be a fale in the South Pacific, an igloo in Alaska, a hogan on the reservation, and hacienda in Mexico, a tent, a trailer, a flat, an apartment, or a house in any other part of the world, each in its own place can be a home regardless of the cost of materials that went into its construction or its furnishings.

Each can be a home or a castle for the family who lives therein by acceptance and application of the spiritual values taught by the gospel of Jesus Christ. In other words, it will not be a home unless the breath of life

is breathed into it through spirituality.

We have seen houses under construction which when completed, have been listed as "model homes." Recently I saw an advertisement which asked, "Is there living power in your home?" Here again is reference to material furnishings for a house — extra comforts and conveniences. Are any of these things the genuine requisites of a home?

Victor Hugo recognised one requirement for a happy home when he wrote: "A house is built of sticks and stones and tiles and posts and piers, But a home is built of loving deeds that stand a thousand years."

Love-loving deeds. Victor Hugo may have had a glimpse into immortality. However, he placed a time limit of a thousand years. We know that the family unit will continue for time and all eternity, but he uttered a great truth. A home is built of love, a basic virtue that must be accepted and practised if the houses we live in are to become homes.

What are some of the spiritual values which will help to make a house a home?

All male members of our Church

should hold and every member honour the priesthood.

Have family prayer night and morning.

Honour the Sabbath day to keep it holy.

Attend church services together as a family.

ObeY the law of tithing. Our example will teach our children.

Fast two consecutive meals once a month and contribute the cost to the fast offering donation.

Cultivate the habit of reading the four standard works of the Church and the best in literature.

Have children baptised when they reach the age of eight years.

By our own words and actions, guide and help children early to love the Lord and to develop a testimony of the restored gospel.

Prepare each young man to look forward to a mission so that when the time comes, he will have a genuine desire to go out and serve the Lord as a missionary.

Teach children to look forward to temple marriage. Through love and encouragement, help them to understand what it means to have such a ceremony performed in the temple and then to honour and obey the covenants which they will make there.

Parents should love and respect children.

Children love and honour parents.

Keep busy.

Be considerate of others and be unselfish.

I offer these as a few suggestions which will help make a house a home.

In my travels over the Church, I have found many homes that are truly spiritual shines to the families who live therein. May I tell you of one or two of these homes?

I think of a family of eight children.

The father is busy as a counsellor in a bishopric, the mother active in auxiliary work. These good parents have never lost sight of their responsibility to teach their children spirituality, to train them in the ways of the gospel of Jesus Christ.

They know this is accomplished first and foremost in the home. They attend church together, participate in studying the scriptures together, hold family night where all have an opportunity further to develop and utilise the talents God has blessed them with; also the children are taught and assisted in their schoolwork.

They are taught in things virtuous, lovely, and of good report. They are taught to sing, and when they become old enough, they learn to play some musical instrument. They have many fun times together as a family unit.

Here is truly love at home. Theirs is not just a house. They work together and for each other. They forget selfishness. I was informed by the father and mother that the sons are saving so they may be able to fill missions when called by their bishop.

Recently it was my privilege to attend the funeral service for a man who emigrated to the United States when he was twenty-one years of age, a non-member of the Church from Germany. He fell in love with a faithful member of the Church, and she proceeded to teach him the gospel of Jesus Christ, thus he was informed of the great principle of eternal marriage.

After studying and gaining a conviction, he was baptised. He loved and lived the principles taught by the gospel of Jesus Christ. In due time, he was found worthy to receive a temple recommend. They were sealed over the altar of God for time and for all eternity.

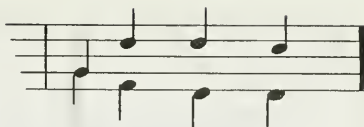
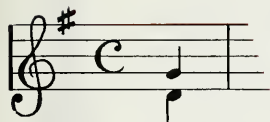
Twelve children were born to this

CONTINUED ON PAGE 72

MORE ABOUT

MUSIC

Emma Marr Petersen



★ Suggestions have been made from time to time regarding the qualities that constitute a good conductor. Two of these which are most important, but seldom mentioned, are confidence, and an optimistic attitude while conducting.

Whether we are practising a new hymn or selection, or, having already learned it, are performing it publicly, it should be a joyful experience for both singers and congregation. Occasionally an inexperienced conductor will suggest that the singers "smile" during all of the time they are singing, which seems to be a rather unnatural custom. Any habit that draws attention to the performers personally and away from the rendition of the music is not good, and should not be adopted.

A spirit of confidence and good cheer may be indicated in ways other than wearing a permanent and sometimes "wooden" smile for the duration of the hymn. Confidence comes with familiarity with both words and music of a selection, where all the singers after the introduction is played are able to start firmly and accurately on the first syllable of the first word, continuing to enunciate clearly and confidently throughout, without mumb-

ling, dragging, mispronouncing, or "feeling for" a note.

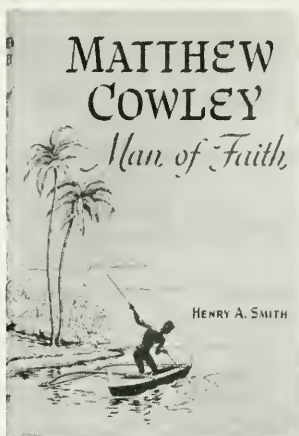
During practise time the conductor should become aware if any of the singers are having difficulty with pronunciation of words or otherwise, and make corrections politely in general rather than individual terms, thereby avoiding embarrassment to those who are at fault. Musicians often have unusually sensitive feelings, and every effort should be made to avoid injuring them.

As a former president of the European Mission, Charles W. Penrose said in his great hymn "School thy feelings:"

"Noblest minds have finest feelings,
Quivering strings a breath can move;
And the Gospel's sweet revealings,
Tune them with the key of love."

Mistakes in music are sometimes hard to correct, due perhaps to faulty impressions of the correct intervals between tones. It may be helpful for the accompanist to play without the voices, the passage or notes that are giving trouble, so that a correct conception may be had before the habit becomes too deeply implanted. An American gentleman, Mr. William B.

CONTINUED ON PAGE 75



Matthew Cowley—

Man of Faith

by Henry A. Smith

This book is at one and the same time both faith-promoting and stimulating. It is one for everyone to read—both young and old—since from the biography of this Man of Faith there comes a burning desire to emulate him and try to make life richer and better.

25/-

plus postage

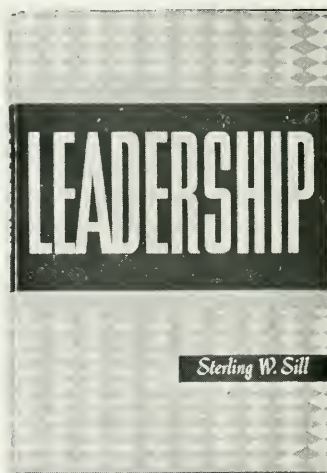
Leadership

Sterling W. Sill

This book fills a great need among those who are acting in some capacity of leadership, and who wish to enhance the effectiveness of their calling.

25/-

plus postage



BOOKCRAFT™

1186 South Main

Salt Lake City, Utah 84101



Obtainable from:

DESERET ENTERPRISES LTD., 288, London Road, Mitcham, Surrey



Hearts Turned To Their Fathers

David Ensign Gardner, F.S.G.

★ As we greet the New Year our hearts are filled with a desire to labour for our deceased kindred that they too may receive the blessings of the Gospel promised to them when the Saviour visited those who had died.

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Our kindred who have died are to face the same judgments as we are, and our Saviour did not limit His teachings to men who are living or eliminate from His commands those who have died. His statement on salvation is positive and without qualification:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

We are entitled to compile the family group records of all of our ancestors, each family consisting of a father, a mother, and their children. When this information is documented by official civil and ecclesiastical records kept by

the family, there is no doubt as to the correctness of the connections. Personal knowledge may be acceptable for compiling the record of closely related and living families, but memory is not good for the recording of a family where the majority or all of its members are deceased. From a study of records submitted by Church members to The Genealogical Society for clearance of names of their kindred dead for temple work, it is apparent that many Saints, through expediency rather than accuracy, have insufficiently identified their relatives, and sometimes have compiled erroneous pedigree connections.

In a previous article we noted that the civil registration of births, marriages and deaths, filed in the local register offices and centrally at the office of the Register General, should be used extensively. These records are of supreme importance for the following reasons:

1. The correct date of the event. Quite often this documentary date is different from that claimed by a faulty memory.
2. The precise place, perhaps a street, farm, or village address, as well as the name of the correct parish. This exact address may well lead to successfully determining where and in what records to search for additional genealogical clues. An example of the dilemma in the choice of searching the correct record is that of a locality named Blaenpantarf, Cardiganshire. The boundary line between the adjoining parishes of Troedyr and Bettws Evan divides Blaenpantarf into two divisions with one part in the former and the other part in the latter parish. Sometimes streets are divided between two or more towns: Com-

mercial Road stretches from Poplar boundary almost to the City of London, and because of its length five parishes were adjacent to it, namely Limehouse, Ratcliffe, Mile End, St. George in the East, and Whitechapel. Research in the parish on the wrong side of the boundary or at the wrong end of the street would waste considerable time and money.

3. Birth certificates contain the name of the mother, usually giving the surname by which she was known at the time she married. This surname may be one not previously known to the researcher, or even a surname different from that which was previously believed correct. That the mother had been a widow might be disclosed. Any such findings are of first importance in seeking more about her ancestry.
4. The actual place of the marriage ceremony will be given, whether it is a Church of England parish church, a Roman Catholic chapel, a Nonconformist meeting house, a Jewish synagogue, or a Register Office without a religious rite. This type of information helps to define the probable religious denomination of the ancestral family.
5. A statement concerning the rank or profession of the persons recorded and of their fathers' names, ranks or professions may have a great deal of bearing upon the identification of the same persons in other records.
6. The age at death, if more or less correct, will provide a good calculation for the birth year. Ages given on marriage records, however, require careful consideration. An age shown as "21" years is misleading, as it sometimes refers merely to

the fact that the person is "of full legal age"—or at least 21 years old. The age stated in marriage records is that which someone believed to be correct — but then perhaps the groom might have been taking the bride's word for it.

7. Death certificates often fully identify persons whose records in churchyard and cemetery registers and inscriptions are too brief to be acceptable as proof of connections.
8. In Scotland the death records call for the names of the parents of not only children, but of all persons who have died there since January 1, 1855.
9. Sometimes it is known that there were several children in a family, but their names have long been forgotten. Assuming that all were born in the same locality, their records may be found in the register office of that district. A courteous call or letter sent to the local Superintendent Registrar may well enlist his help in finding the records required to complete a family group sheet. These registrars, however, are busy men, and requests for their services should always be courteous, concise and to the point. All fees should be promptly paid.*

* Fees include: (1) A personal application for a particular search in a consecutive period of five years in the indexes—1s. 6d.; (2) Postal application for the same—6s. 9d.; (3) Issue of a full copy of an entry—3s. 9d.; (4) Issue of a short-form birth record—9d.; and (5) Personal general search at Somerset House for six hours—£1 10s. Always enclose a self-addressed and stamped envelope.

What is Your Problem ?

Question: How does home teaching differ from our former system of branch teaching?

Answer: Branch teaching consisted mainly of the priesthood brethren visiting homes, encouraging families, and teaching them as needed. Also in providing suggestions when desirable. It was a once a month visit only as a rule, and too often was not done as effectively as might be. On the other hand home teaching is where priesthood brethren are assigned to a home and are responsible for encouragement of the entire family in all phases of spiritual development. The home teacher will work with inactive people, instead of the several committees formerly assigned to that work; they will assist parents to have children enrolled in and attending all the Church organisations; will assist the father and sons in priesthood responsibilities; the mother will be advised to be active in her Church organisations etc. In other words, and in brief, home teachers are responsible for the entire spiritual development of the families to which they are assigned, and are to call in whatever help they need to bring every family into full activity.

Question: What is the attitude of the Church on cremation?

Answer: The Church always advises its members to arrange for burial of their deceased loved ones in a cemetery, with proper funeral ser-

vices and dedication of graves. In some instances, because of local conditions, and sometimes because of personal preference, relatives have their deceased cremated, and they are within their rights in doing so. But it is customary to advise burial of the body instead of cremation. In cases of cremation, funeral services are always conducted in the same manner as where a burial is to be provided. There is but one difference in our ceremonies. We do dedicate a grave for the burial of the body, but we do not dedicate the crypt where the ashes of a cremated person are kept.

Question: Can fast offerings be used for any purpose other than to help the needy?

Answer: No.

Question: Who may have recommends to the temple?

Answer: Only worthy Latter-day Saints may enter the temple. Worthy persons who have been baptised may be baptised for the dead, including children over eight years of age if they themselves have been baptised. We generally expect that new converts will mature in the Church for at least a year before they go for their endowments and sealings. Recommends are given only after careful interviews with bishops, branch presidents, stake or mission presidents. It is a great privilege to go to the temple, and all persons must be fully worthy, keeping all the

commands of the Lord, to obtain that privilege.

Question: When a child is born out of wedlock, may it be blessed in the Church like other children?

Answer: Yes, when arrangements are made with the local presiding authorities. When such children are blessed and given a name, it is customary to give the surname of the mother, unless the parents marry, or unless the father is designated by court order. If the mother later marries a man who legally adopts the child, then this man's name may be entered in our records as the father with the notation: "legally adopted by _____ (name) _____." In the event of such a marriage, the surname of the child should be changed to that of the adopting father.

Question: If a child dies before being blessed, what is its status?

Answer: All children who die under eight years of age go to the Kingdom of Heaven, and are saved in the presence of God, whether they belong to any Church, or whether any ordinance is performed. We suggest a reading of Moroni, 8th chapter in the Book of Mormon. When children die before they are blessed a name may be assigned and details of the birth and death should be entered in the ward or branch record of members and on Form E and the notation "died before blessing" should be written under the heading "Blessings" on the form. Parents may insert the name of such child in their own family record. When the parents go to the temple to be sealed and have their children sealed to them, the child who died in infancy must also be sealed to the parents, although no

other ordinance is required. The sealing is vital, however.

Question: I have a child who soon will be eight years old. Is it possible for me to perform the baptism?

Answer: Yes, if you are worthy and if you hold the priesthood of a priest in the Aaronic priesthood or if you hold the Melchizedek priesthood. Arrangements of course must be made with local branch or ward authorities. Worthy fathers who hold the Melchizedek priesthood may confirm their own children also, through arrangements with local authorities in the branch or ward.

Question: Who should pay tithing? Even little children?

Answer: All Church members who have an income should pay an honest tithing. Those without income (including wives who have no separate income from their husbands) and those entirely dependent on relief or welfare, are exempt from payment of tithes. You ask if little children should pay tithing. Childhood is a good time for children to learn obedience to all of God's commandments. It is good for children to learn to pay a tithing on any little allowance they are given, any amount they may receive for doing little chores. The habit formed in childhood will usually remain with them throughout life.

Question: If a person joins another church, and then repents and comes back to our Church, does he need to be baptised again?

Answer: Not if he was not excommunicated from our Church. If he was not excommunicated, and comes back to us he may resume his attendance at our meetings without any further ordinance being performed. Of course he should be fel-

lowshipped and encouraged, so that he will not slip away again. But on the other hand he should not be given official positions until the presiding authorities are convinced that he is worthy and is settled in his faith.

Question: What is the ruling of the Church regarding place of membership? I mean, must I go to the branch in which I live, or may I go elsewhere to Church as I please?

Answer: In order to have order in the Church it is requested that all persons be members of the branch or ward in which they live, and confine their activity to that ward or branch. How could a bishop or a branch president keep in touch with the

people of his area if they went elsewhere to church? And the bishop or branch president must keep in touch and know about the members, or how could they issue recommends for advancement in priesthood, baptism, blessing, or the temple? There must be order in the Church and this makes essential the attendance of all persons in the branch or the area in which their home is located.

Question: Is it necessary, in our prayers, to address the Lord in terms of "thee, thine, or thou" or may we use the modern language?

Answer: In our Church it is customary to use the solemn form of "thee, thine and thou."



OUR PURPOSE

"Our purpose ... is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections."
—Antoine R. Ivins



Going To The Temple

LeRoy J. Buckmiller

President of the London Temple

★ "Going to the Temple" can be the most rewarding experience of our lives. Much depends on our attitude and what we are looking for.

In D. & C. 109:8 the Lord tells us that the temple is "a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."

To this we may add that it is a house of love, the love of God for his children, in which holy ordinances are performed and covenants taken which are intended to prepare us for exaltation in His Kingdom.

The love of God extends not only to us but to those who have died, making his love universal. Knowing what the temple is for, gives us the key to the full enjoyment of it.

We go to the temple for prayer—the soul's sincere desire; to strengthen our faith—faith in God and His purposes; to fast, not necessarily from food, but from the things of this world, or to fast for special reasons we may have; to learn the mysteries of Godliness and how to become like him; to be in the world but not of the world; to learn the meaning and purpose of

life; to learn that order is the first law of heaven; to learn that the glory of God is to bring to pass the immortality and eternal life of man.

These constitute holiness to the Lord, for it is the house of the Lord.

Going to the Temple regularly refreshes our memories of the truths we learn there. We do not acquire very much faith, learning, or much love for the work in coming but once or even a few times. We must come often to keep these truths fresh in our minds. The privilege of labouring for the dead permits frequent visits to the temple where each time we may refresh our memories of the ordinances, covenants and obligations we made with the Lord when we received our own endowments.

Going to the Temple often enlarges our understanding of the Holy endowment. The principles of the Gospel are clearly defined. The priesthood and its sealing powers are made manifest to us. The plan of salvation for man as he journeys through all phases of his existence is made clear to us. In fact the whole Gospel plan is identified as it relates to every day life.

Going to the Temple helps us to understand that the only pathway to the Celestial Kingdom is through obeying all of the laws of the Gospel, not just the ones which it may please us to live. The principles of obedience, sacrifice, clean living and devoting our time, talents and means to the work of the Lord are some of the essential Gospel principles emphasised.

Going to the Temple we meet some of the finest people on earth—those who are interviewed and declared worthy of the temple experience. These are they who have faith, hope, charity, and the love of God. The temple is the place where the true love of the Saviour should be most easily identified and experienced. The

vestments of worldly possessions are left behind and all go forth to meet the spirit of light and truth.

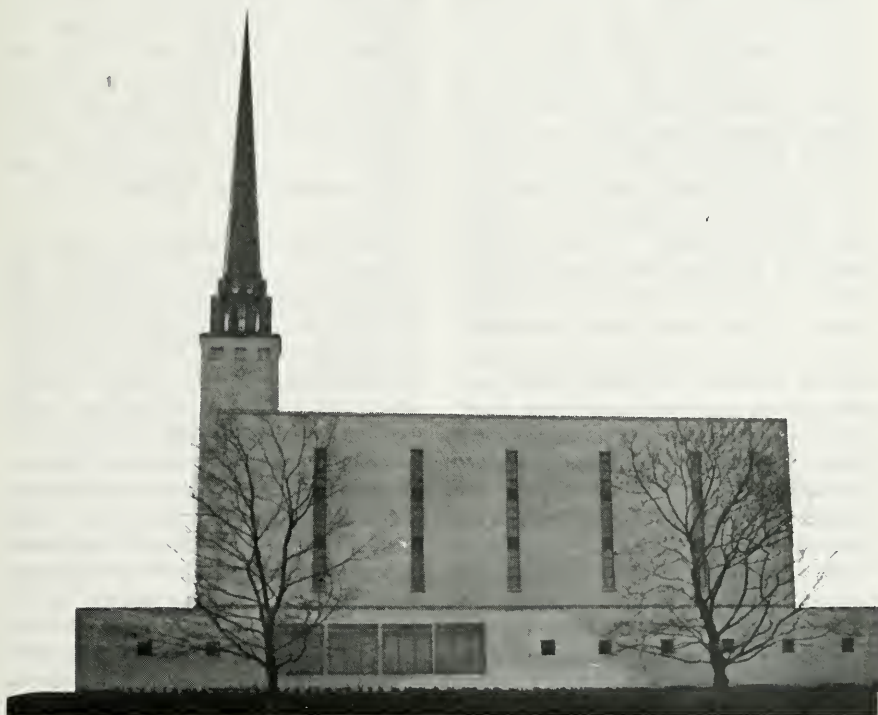
Going to the Temple is a refining influence. We are given the privilege of ordering our lives so that we will be comfortable in the presence of our Father in Heaven when we are called to meet him. It gives us the keys to the knowledge of God and of Man notwithstanding the theories of men.

Going to the Temple transfers our interest from self to others. The unselfish service to others brings joy and happiness not found when we seek our own ends. We become the guaran-

tors of salvation and exaltation for others.

In short Going to the Temple can be a great uplifting spiritual experience. It can give us greater faith, courage and determination to make our lives more useful and devoted to the accomplishment of God's purposes on the earth.

The Prophet Joseph Smith said, "Happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it." Help yourself to more happiness and joy in life by "Going to the Temple." We will see you there.



There is No Compromise

S. Dilworth Young

Member,

First Council of the Seventy

★“We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.” (Ninth Article of Faith.)

About the law of chastity God has revealed much. It begins a long way back in history.

“Thou shalt not,” he wrote with his own finger, “commit adultery.” Then, when the Lord, the Beloved Son came to earth, he said, “... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matt. 5:28.)

Peter accepting the doctrine that gentiles might become members of Christ's church admonished the saints not to trouble these new members, “But that we write unto them, that they abstain from pollutions of idols, and from fornication ... (Acts 15:20.) Again he said that the apostles didn't want to lay on the members any greater burden than these necessary things: “That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.” (Ibid., 15:29.)

There are others in the letters of Paul: Rom. 1:29, I Cor. 6:13; 6:18, I Thess. 4:3. From these it will be noticed that these kindred sins are forbidden of God. In this modern day the revelations are equally unequivocal in forbidding these evils.

We who accept the gospel of Christ

do not believe that man can with impunity disobey the law of God. It is abhorrent to us that any man would attempt to legislate God's law to fit any present condition of society. The cure for sexual sin whether in or out of marriage is complete repentance from it and complete chastity thereafter. One doesn't fit the law to the crime; one does judge the seriousness of the crime by the law.

In the face of these commandments, we learn that ministers, professing to be those of Christ's church, refuse to condemn sex outside of marriage. According to a recent news report, the British Council of Churches refuses to condemn sex outside marriage. This was revealed in a report issued by a special committee of nine men and three women “who worked on it for two years.”

The document entitled, “Sex and Morality,” is quoted as saying that “chastity alone is an inadequate basis on which to judge morality. It refused to disapprove birth control advice for the unmarried and even raised the possibility of placing contraceptive vending machines on college campuses.”

The report was presented October 25 to the British Council of Churches which is expected to commend it for further study by member denominations. These include all major Christian denominations in Britain except Roman Catholic although the latter maintains three observers with the council.” These were reported withholding judgment until they had read the report.

The Church of Jesus Christ of Latter-day Saints has always maintained that sexual impurity stands high in the list of sins abhorrent to the Lord. We maintain the standard that sex is a God given way for procreation to take place but that it is pleasing to God that its function is to take place within the sanctity of wedlock, that its use in any other manner is illegal and morally wrong.

Sex is not given to be used as animals use it, but as men, to control it and to learn to control themselves in its purposes.

Adultery and fornication are among the worst of sins. Adultery is more serious only because it not only violates chastity but also breaks the marriage vows.

We hold to a single standard of chastity. Sex sin is as serious for a man as for a woman. Married couples are to be fully true to each other, with no variations. Unmarried persons are to observe complete abstinence until the time when, married according to law, the procreative act becomes legal and righteous.

President Joseph F. Smith, a prophet of this day, said:

"There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

"But the third subject mentioned—personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened." (Gospel Doctrine, pp. 312, 313.)

Further he said:

"Not alone is it fundamentally proper and in strict accord with both the spirit and the letter of the Divine Word, but absolutely essential to the stability of the social order that the marriage relation shall be defined and regulated by secular law. Parties to the marriage contract must be definitely invested with the responsibilities of the status they assume; and for fidelity to their obligations they are answerable to each other, to society, and to their God.

"Sexual union is lawful in wedlock, and if participated in with right intent is honourable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity.

"Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonour inflicted on unfortunate though innocent children. The dreadful effects of adultery cannot be confined to the erring participants. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence. The immortal spirits that come to earth to tabernacle in bodies of flesh have the right to be well born, through parents who are free from the contamination of sexual vice.

* * *

"Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness entail the deterioration of tissue, and disturbance of vital functions, and so renders the body receptive to any distemper to which it may be exposed, and at the same time lower the powers of resistance even to fatal deficiency, so does unchastity expose the soul to divers spiritual maladies, and rob it of both resistance and recuperative ability. The adulterous generation of

Christ's day were deaf to the voice of truth, and through their diseased state of mind and heart, sought after signs and preferred empty fable to the message of salvation.

"We accept without reservation or qualification the affirmation of Deity, through an ancient Nephite prophet: 'For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of Hosts.' (Jacob 2:28.)

"We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no

part in the exaltation of the blessed.

"We proclaim as the word of the Lord:

"'Thou shalt not commit adultery.'

"'He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith.'" (Gospel Doctrine, pp. 309-310.)

Human beings are free to choose whose voice they will obey, that of the Lord God or that of Satan (those who are his prophets are those who are not.) The sheep will know the voice of the true shepherd.

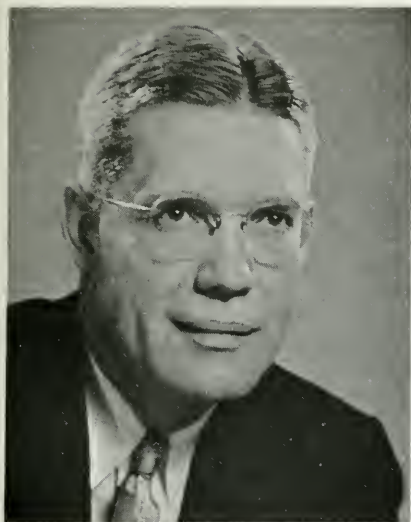
The Spirit of the Home CONTINUED FROM PAGE 60

union. All of their children have been married in the temple of the Lord and are serving in some capacity in the Church at the present time, following the beautiful example taught by the parents.

They came through many hardships, financial depressions, etc., yet never lost sight of the fact that they were rich with spiritual blessings. Now the love, the harmony and unity taught in this one home extends to twelve other homes.

May I quote a statement from President McKay: "The secret of good membership in the Church or good citizenship in the nation lies in the home."

With these truths in mind, let us stay close to our children; play, work, pray, and worship together. These values will truly bring living power into the place we live regardless of where it may be and will make it a worthy home for his spirit children. Then our house will be a home—our castle—a sacred place.



The Knowledge of God

Bruce R. McConkie

Member, First Council of the Seventy

★ We believe that God has revealed himself in our day that men again may be able to gain eternal knowledge in his kingdom. The knowledge of God, the knowledge as to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honours, and glories of eternity.

The Master gave the key to this principle in this great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another. (Teachings of the Prophet Joseph Smith, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when

the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was held in all ages. And yet when the period of dark apostasy set in, men without revelation, without the Spirit

of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my Beloved Son. Hear Him! (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbour, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the

presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

... In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

... Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7.)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I

also overcame, and am set down with my Father in his throne. (Ibid., 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we wor-

ship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared.

More About Music CONTINUED FROM PAGE 61

Bradbury, in a letter which is in the Library of Congress in the United States has this to say about music in the church:

"I believe it to be the privilege and duty of all to unite in singing in the Church as an act of worship."

Mr. Bradbury was the composer of several hymns which are contained in our Latter-day Saint Hymnal, namely: "God moves in a mysterious way," "Sweet hour of prayer," and "Farewell all earthly honours."

A former conductor of the world-famous Mormon Tabernacle choir, J.

Spencer Cornwall has the following observation to make about hymns and their writers:

"Every hymn creation is the result of an idea, a circumstance, an experience, an event, or some other motivating influence. The creators of great hymns are not or were not mediocre persons. They are those people who have the ability to think clearly and to feel deeply. Their lives are dominated by thoroughly religious motives, and it is natural and proper for us to revere them."

Thoughts For Now

OUR FAMILY

We resolve:

To hold weekly home evenings
To have daily family prayer
To have a blessing on the food
To be united in the gospel
To fast monthly

OUR NEIGHBOURS

We resolve:

To make friends with our neighbours, that they, seeing our good works, may be led to investigate the truth
To invite our neighbours to our home for evenings of pleasure and of information about our people

1967

The close of 1966
Brings us one year
Closer to the
Coming of Christ

OUR CHURCH

We resolve:

To attend sacrament meeting
To attend Sunday School
To get each child to Mutual or Primary according to his age
To take part in social activities

OURSELVES

We resolve:

To read the Book of Mormon
To read the New Testament
To pay our tithes and offerings
To participate in the building programme
To fast
To pray daily

The Way is Opened

★ It was early summer in 1840. The hills of England were beautiful in their pristine green. Especially beautiful was the Herefordshire countryside, while most glorious were the Malvern Hills—loved spot of Britons, rich and poor, young and old, for generations of time.

Into this land had come the twelve apostles of the newly restored Church of Jesus Christ. Quickly they had begun to spread the glad tidings. People listened, some in churches, some in halls, some in cottage small. Many of those who heard were pricked in their hearts and were baptised into the new church.

One great handicap to the work was the lack of copies of the Book of Mormon. Costs of shipping from America were prohibitive, especially considering the duty charged on entry. The solution to the problem was sought earnestly and in mighty prayer by the brethren, but at the moment it was not apparent how or from what source the necessary money would be forthcoming.

The brethren were assigned to their various fields of labour, directing, teaching, preaching, and proselyting. Among the members of the twelve to be assigned was Wilford Woodruff. In due course he was instructed to go to Staffordshire and neighbouring towns to present the gospel to the pottery makers. This he did with varying success.

On Sunday, March 1, 1840, his birthday, he was preaching to a large con-

gregation in Hanley, when he was suddenly inspired to say that this was the last meeting he would hold with them for many days. He was astonished for he had scheduled many meetings, but he repeated the information to the congregation, which was equally surprised.

The next morning Elder Woodruff went before the Lord in secret and asked His will concerning him. The answer was that he should go to the south, for the Lord had a great work for him to perform there, as many souls were waiting for his word.

Promptly Elder Woodruff took a coach southward to Wolverhampton, Dudley, Stourbridge, Stourport, and Worcester, where he felt impressed to leave the coach. He walked a number of miles and was guided by the spirit to the John Benbow Hill Farm, Castle Frome, Ledbury, Herefordshire. Thus far no Latter-day Saints had visited this area.

Elder Woodruff was gladly received by John Benbow and his wife. Mr. Benbow told him of the church of the United Brethren, over 600 in number with forty-five preachers and many licensed chapels and homes. His own home contained a large hall in which meetings were held.

Elder Woodruff succeeded in converting and baptising most of these people, among whom were several sent by the Church of England to serve writs and to stop the preaching. Among the first baptised were John Benbow and his wife. Another convert was Thomas Kingston, supervisor of the

whole United Brethren Church.

After reporting his work to the twelve, Elder Woodruff returned to Herefordshire with President Brigham Young and Willard Richards. President Young was invited to stay with John Benbow while Elders Woodruff and Richards visited the other areas of the district.

President Young stayed a week, during which time he made Brother Benbow acquainted with the history of the church up until that time.

One evening as he and his companions were meeting with Brother Benbow, Brigham felt inspired to tell John Benbow about the need for the means to publish 5,000 copies of the Book of Mormon and 3,000 hymnbooks.

Brother Benbow's heart was touched. He offered to loan the brethren £250 to push the printing. Later Thomas Kingston added £100. So with £350 (worth much more in that day than it is today) the brethren retired to a lonely spot at the top of one of the Malvern Hills and counselled with one another. After prayer, it was decided that Brigham should go to Manchester at once and begin the work of publication.

By dint of hard work, the hymnbooks

were out within three months. The Book of Mormon took longer, but it also was published before the brethren left for America in April of 1841.

Thus, the Lord, working through righteous men opened the way for this important work to go forth. John Tanner was raised up in Kirtland to save the temple; Joseph Toronto was raised up in Nauvoo to push the temple there; and John Benbow was raised up to bring forth the Book of Mormon in England.

Just before the apostles sailed for America in April 1841, John Benbow made the loan a gift and added more to it to help worthy, needy emigrating saints.

In his turn he emigrated to America, settling in Nauvoo on a farm. There his wife died. When the saints moved west, John Benbow came with them.

He was a true pioneer. He settled in the cottonwood area of Salt Lake Valley just under the mighty peaks of the Wasatch Mountains. He loved his Malvern Hills, but he learned to love the peaceful valley and the mighty peaks of his adopted home.

All of his days he was a loyal, devoted man and a close friend of President Brigham Young.

SKILL OF ESTABLISHING ZION

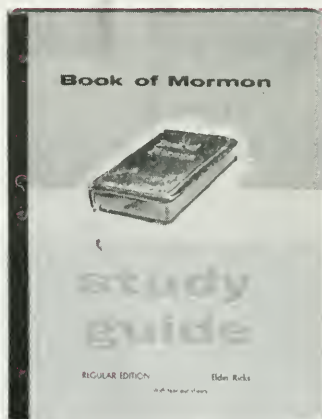
"The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify his holy name."

—Brigham Young

Book of Mormon Study Guide.

Designed to promote a careful study of the Book of Mormon. One aim of the book is to help students prepare more adequately to become teachers of the volume themselves.

10/9
plus postage



Holy Bible King James Version

This Bible contains features normally found only in higher priced volumes. The binding is beautiful imitation leather with turned edges. It would make a wonderful gift for all occasions and is ideal for Sunday School awards or home reading and Bible study.

18/-
plus postage

DESERET ENTERPRISES LTD.

288 LONDON ROAD, MITCHAM, SURREY

TELEPHONE MITCHAM 5235



**The
Restored Church**
William Edwin Berrett

This tenth edition is a drastic change from previous editions, the work being enlarged and enhanced with many illustrations and other materials.

28/6
plus postage

**The Way
to Perfection**
by Joseph Fielding Smith

The publication of this book has come about through repeated requests from our workers for a faith promoting discussion of doctrinal principles and historical themes.

21/3
plus postage



Obtainable from:

DESERET ENTERPRISES LTD., 288, London Road, Mitcham, Surrey

When you sail in a great Cunarder

— just look what you get en route

- 14 haute cuisine meals
- a regiment of personal staff
- 5 new films
- gala dinners
- broad open decks
- swimming pools
- magnificent public rooms
- rest and relaxation unlimited
- night clubs, cabarets, dancing
- all the time in the world to work if you want to
- world famous Cunard service
- 5 days of sea and salt air any doctor would prescribe

MOST CUNARD LINERS — INCLUDING THE QUEENS — ARE FULLY STABILISED.

TO NEW YORK

QUEEN MARY & QUEEN ELIZABETH

Southampton
Cherbourg
New York

SYLVANIA

Liverpool
Greenock
Cobh
New York

TO CANADA

CARMANIA FRANCONIA

Rotterdam
Southampton
Havre
Cobh
Quebec and Montreal

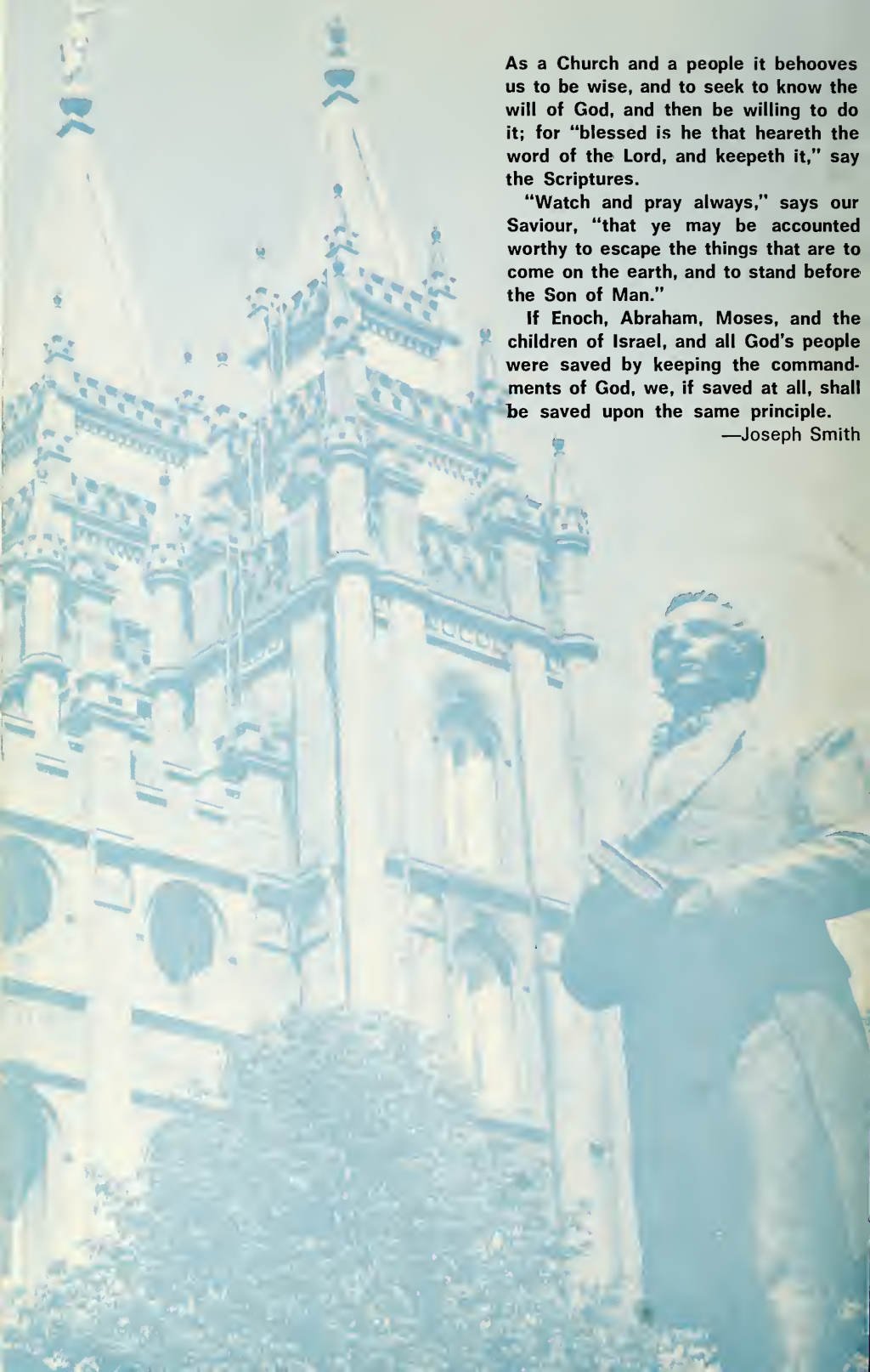
CARINTHIA

Liverpool
Greenock
Quebec and Montreal

CUNARD

is the name to go by

Consult your local travel agent or CUNARD LINE. Cunard Building, Liverpool 3 (MARitime 3000);
15 Lower Regent St., London S.W. 1 (WHitehall 7890); 88 Leadenhall St., London E.C.3 (AVENue 3010).



As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures.

"Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man."

If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle.

—Joseph Smith